



**‘Intercultural Communication Challenges and Impact on  
Multicultural Teams in Saudi Arabian Companies –  
Perceptions and Roles on Beliefs of Trust’**

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*‘Trust is like a tree; it contains branches that are connected to one another protruding to the sky and deep roots underground, holding the tree upright and keeping it alive. The leafs symbolize trust, if these leafs share the same or similar perception of trust they will connect with each other, improving communication and grow. However, if those leafs that do not share similar perception of trust to other leafs there will be no connection and thus lack of communication that will ultimately result in a weaker interaction with the leafs and the branch and causing it to fall to the ground.*

*Its roots are the history of trust; an individual root can be social, cultural or personality, which are all the foundation of trust.*

*These roots feed trust and make it grow making it stronger.’*

*(Haila, 2017)*

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## Abstract

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Trust is very important in multinational organisations as it serves to improve teamwork, creates a positive and creative environment, and helps develop cooperation and enhance communication amongst members of the multicultural organisations and ameliorate their performance at work. However, despite the importance of trust in building collaborative and effective relationships in the workplace, the increasing cultural diversity in these organisations often makes perception of trust face many intercultural communication challenges, which can disrupt the organisational performance and competitiveness. These rise to conflicts among them and even lead to severance of relations. The aim of this research is to explore how team members in multicultural teams at multinational companies in the Kingdom of Saudi Arabia understand trust.

This research adopts an innovative approach by using a mixed method framework in which three data collection tools were used: questionnaire, interviews, and metaphor analysis. This method has not been utilised before in the literature to study the conceptualisation of trust. 482 members of multicultural teams working in four international companies have participated in the questionnaire as well as 38 members participating in the interview in this study. Thematic analysis, descriptive statistics and regression analysis is used to analyse qualitative and quantitative data, respectively. Significant findings of this study show that ten key individual personality characteristics contribute to perceptions of trust among multicultural team, which are honesty, reciprocation, reliability, credibility, ability, security, openness, dependability, loyalty and shared understand. However, three characteristics of the trustee were considered highly valued and critical for the establishment of the trust between the trustor and the trustee, which are ability, honesty and reciprocity.

The social and cultural factors were found to contribute to the development of trust perceptions of trust between team members in multicultural teams, which are experience, social environment (organisational environment), religion, education, upbringing, and culture. Furthermore, the cultural similarities and differences in the perception of trust were revealed to be an important factor in the development of trust within multicultural teams in multinational organisations in Saudi Arabia. The major similar trends in perception of trust were the honesty, ability and reciprocation perceived as the key features of trustworthy person, while reliability, security and openness are perceived differently among different nationalities. The perception of trust model was drawn based on personality characteristics of the trustee and cultural

similarities and differences, which contributes an important piece of knowledge to the existing literature on the issues of trust in multicultural teams. Another important finding of this was that the perceptions of trust were positively associated with the communication and teamwork. For the first time, this study validated the use of metaphor analysis to dissect the issue of perception of trust in multinational companies. Thus, this study has important implications for both managers and practitioners working with multinational companies to reduce the mistrust issues.

**Key words:** Perception of trust, social, personality characteristics and culture determinants, communication.

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# **Chapter one: Introduction**

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## **1.1 Introduction**

This chapter serves as the foundation of this study on perceptions of trust in organisations, providing information about the research background, problem statement, aims and research questions, significance of the study, contributions to knowledge and an overview of the research methodology. The first section provides a background to this study, highlighting the importance of trust, especially in multinational organisations where employees come from a variety of different cultures. The problem is that such diverse employees may have contrasting perceptions of trust and this may be an issue in multinational organisations.

Previous research makes it clear that trust is important for organisational productivity and performance by playing a key role in communications. However, it is not clear how important this role may be, nor the impact it has on working relationships (Dirks and Ferris, 2002; Thomas et al., 2009; Diallo and Thuillier, 2005). This study explores how trust is perceived by employees working in multinational organisations in Saudi Arabia. The research objectives and questions are tailored to identify the understanding of the concept of trust in multicultural teams. As there has been limited research on this topic in different cultural contexts, so this study offers a unique perspective on the ways in which trust is perceived, and the impact this may have on communications in multinational organisations in Saudi context.

This chapter concludes by providing an overview of the structure of this thesis and proposing the perception of trust framework.

## **1.2 Research background**

Both empirical and theoretical research suggests that trust is a critical factor in strengthening the ability of an organisation to develop intra-company relationships such as employee-employee and employee-management levels, and inter-organisational relationships such as partnerships, alliances, and acquisitions (Need, 2006; Stavrou and Kerpmytis, 2005; Goetsch and Davis, 2014). In other words, trust constitutes the critical factor, which plays a fundamental role in enhancing organisational dynamic capability and knowledge-based competitiveness (Seppänen et al., 2007; Eisenhardt and Martin, 2000). Nonetheless, while trust is important, it is simultaneously hard to develop trust among people from different nationalities working within multinational organisations. This issue might be of lesser

importance in national organisations, which hire only national/local labour (Blomqvist, 2002; Arvey and Murphy, 1998; Wong et al., 2000), but becomes very important in the multi-national context.

Besides, trust serves as an important instrument for facilitating knowledge/information sharing, open communication/dialogue and conflict resolution in an organisational context (Blomqvist, 2002; Creed et al., 1996). Various scholars have suggested that a certain perception of trust is required as a threshold factor to build and maintain intra-and-inter-organisational relationships; and stability and durability of such relationships are prerequisites for consistent organisational performance and competitiveness (Dibben, 2000; DeConinck, 2010; Ayeni et al, 2012; Banks, 2000; Bigley and Pearce, 1998). However, the contribution of trust towards promotion of knowledge-sharing and open communication in different multinational organisations remains a matter of debate among academics.

For instance, the modern business world often makes use of individuals coming from various nationalities and cultural background to harness their abilities and talents for organisational competitiveness and productivity (Zaheer and Harris, 2005; Paxton et al., 2007). In such circumstances, trust is informed by multiple factors, one of which is cultural differences, which influence the perception of trust towards each other (Tayeb, 1997). Butler (1991) argues that people's past experiences and ideal values shape their perception of trust. Nishishiba and Ritchie (2000) suggest that interpretations of person's attributes, as well as behaviours of trustworthiness of the trustee are fundamentally important to develop the trust between the trustee and the trustor. Moreover, Schneider and Barsoux (1997) argue that, while trust is universally important, it is built up and sustained by social norms and values. However, these presuppositions lack empirical support as to how perceptions of trust are moulded under the influence of socio-cultural, demographic and religious factors (Golesorkhi, 2005).

Coupled with such issues, there is no consensus among scholars on how to define and measure trust. The perception of trust, portrayed in manifold definitions, in itself creates conceptual confusion because confidence, reliability, faith, and trust are often used as synonyms or conversely interpreted differently against the backdrop of various cultures (Khodyakov, 2007: 116). This suggests the need for interpretation of various aspects associated with perception of trust in different cultures and nationalities separately. Although scholars have used a variety of definitions and operational measures for trust (Kee and Knox 1970), most of the researchers have at least implicitly accepted a definition of trust as an attitude,



belief, or expectation with regard to the likelihood that the actions of another party will be beneficial in certain situations (Garfinkel 1963, Jennings 1971, Baber 1983, Lewis and Weigert 1985).

The issues of trust are present in nearly every organisation; however, they are more pronounced and acute in multicultural teams in multinational organisations this is because of the complexity of these organisations operating across different countries and cultures and with a workforce that often comprises multiple nationalities working in one place. Members of multicultural teams can place trust on each other based on the assumption of shared values, such as helpfulness, fairness and loyalty (Jones and George, 1998). The lack of trust in organisations is often the result of individuals or groups with no similar perceptions and with different cultural backgrounds. This on its own can be a threat to the stability of organisations, especially multinational firms, as the majority of employees come from a wide range of cultural backgrounds and communication among them is limited, resulting in a decline in work efficiency.

On the basis of attitudes and perceptions, a social and psychological understanding of motives and thoughts of individuals towards others in an organisational context can be developed. The attitude of an individual serves as an evaluative tool for people, as well as values the motives and intentions of other people within organisations (Jones and George, 1998). The employees' relationships and ties with each other, and with their bosses in any organisation, are either surrounded by uncertainty due to the lack of transactional trust or have strong links due to perceived trust (Kalleberg, 2009). The socially acceptable attitudes of honesty, integrity and benevolence engender positive perceptions of trust, leading to bringing employees closer together and establishing ties among them (Lämsä and Pučetaité, 2006). In teams with cultural diversity without any present rules and communication mechanisms, group/team members are divided into two groups, 'in-group' and 'out-group'; the in-group consists of individuals who share the same culture, attitudes and perceptions of trust whilst the out-group is the opposite to what constitutes the in-group chemistry (Tschannen-Moran and Hoy, 2000).

Furthermore, the 'in-group' faction within teams/groups stimulates interaction based on similar experiences, a goal for common welfare, recurring communications and interactions using understandable cues, norms and values, which ease the formation of trust between interacting parties (Tschannen-Moran and Hoy, 2000; Mayer et al., 1995). In such instances,

trust appears to originate from the effects of mutual obligation and cooperation rooted in social similarity. However, trust is more difficult to be achieved in situations involving diverse cultural backgrounds, mainly because of uncertainty, limited knowledge and misleading images about the cultural norms of each other (Kipnis, 1996).

Therefore, it is paramount to identify the perceptions of trust among various cultures and relate them to functional or working teams and groups, so as the goals of high performance and productivity can be achieved by minimizing the additional costs and overheads spent to resolve trust issues at the organisational level. Mayer et al (1995) demonstrated that ability, benevolence and integrity are key values that foster trust among employees from diverse cultural backgrounds in the workplace. However, according to Seppänen et al (2007:250): “Despite increased interest and acknowledged role of trust in a company’s competitiveness, there have not yet been theoretically and empirically coherent attempts to measure trust in an inter-organisational context”. In addition, Child (2001) posits that the way that individuals conceive of the nature of trust is under-theorised and poorly understood in the literature, which means researchers are required to carry out research to identify the perceptions of trust in a multicultural organisational environment.

In a similar vein, Zaheer and Zaheer (2006:22) reported that “researchers have still barely begun to explore the related idea that trust may differ systematically across cultures, and thereby present significant challenges for both cross-border and comparative research, as well as practice, in a broad range of international management areas”. Several studies highlight the significance of trust in multicultural context (Laurie, 1992; Dyer and Chu, 2003; Gibson and Cohen, 2003; Ruckstuhl et al., 2008). However, these studies are restricted to comparison of perception of trust using bi-cultural approach rather than involving a multicultural approach in elucidating the interesting patterns in perception of trust.

Canen and Canen (2004) argue that perception of trust in multicultural settings can reveal some interesting data about the complexity and function of trust in shaping the relationships in groups and teams. For example, a study reported on perception of trust among the US and Mexican managers in a multicultural organisation. The findings showed that the Mexican managers mainly perceived trust through the social and affective dimensions of trust, while the US managers are driven by the strategic and economic dimensions of trust (Rodriguez and Wilson, 2002). These data highlight the argument that a complex relationship exists between social and cultural factors in the perception of trust among individuals belonging to different

nationalities. Moreover, the data associated with perception of trust obtained from one cultural background cannot be applied to another one due to complexity of factors involved in building/developing trust at cultural or national level.

However, there is inadequate theoretical and empirical evidence showing such complex patterns in perception of trust among members of multicultural groups. Consequently, this study intends to reveal the perception of trust among multiple different cultures existent in multi-national organisations in different sectors. Many studies have discussed trust in a broader sense in their research and therefore trust has been mentioned in a more general manner. However, few studies have mentioned trust more specifically in other contexts, despite the presence of the cross-cultural study.

In response to such difficulties, Noorderhaven (1999) suggests that researchers should focus more on the meaning of trust in different cultures. Noorderhaven emphasises the importance of exploring and comparing the meaning of trust by gathering more data against different cultural backgrounds to generate robust cross-cultural models. In addition, scholars studying trust at organisational level (Meglino et al., 1992; Locke and Woiceshn, 1995) are of the view that it is critical to gather knowledge about variation in trust among different cultures, as it tends to provide the justification for differing perceptions of trust in different cultures. For instance, trusting someone in Japan may be perceived differently compared to that in the Netherlands due to variations in socio-cultural and the different nature of interpersonal relationships. According to Bauer (2015:83), “trust research will benefit strongly, if future research departs from a common, more precise definition which then leads to more precise measures reflecting this definition”.

The job market in the Middle East is highly reliant on expatriates who normally fill in the skilled positions in order to develop the skills of the local employees. However, the management positions are mostly held by the Arabs (Yeo and Gold, 2014). The nationalisation strategy was developed to accommodate the Arabs and train the national talent to serve in different industries of national importance; despite such strategies, the international companies are exempted from such rules, and require foreign talent to maintain their values to create a heterogeneous workplace and implement values of ‘equal opportunities for everyone’ (Mimouni and Metcalfe, 2012; Mohamed et al., 2012). International companies in Saudi Arabia follow the same policies. The creation of a heterogeneous working environment involving various nationalities and cultural backgrounds makes it complex and full of challenges.

Knowledge sharing and communication in such environments is only possible when people from different cultural backgrounds interact with each other, understand each other and trust each other. Thus, trust is the main binding force which allows interaction and communication for building and sharing knowledge (Mollering, 2006; Bhattacharya et al., 1998).

Saudi Arabia is a closed country with a conservative approach, and emphasizes the implementation of its values and traditions in the workplace, restriction on the mixing of males and females in the workplace, and fewer opportunities for foreigners to socialise with Saudi nationals in the workplaces (Yeo and Gold, 2014). Also, Saudi Arabia has more of an international workforce due to its oil reserves. Indeed, Saudi Arabia is one of the world's leading exporters of oil and oil companies have historically preferred to hire the most qualified workforce from around the world, in turn building multi-cultural teams. As the economy of Saudi Arabia has grown, other companies have made similar investments in multi-cultural workforces, which has further enriched the workplace with different nationalities, resulting in social complexity and issues of trust among them.

Saudi Arabia is also characterised by a distinctive socio-cultural and religious factor, conferring a specific and multicultural context on Saudi society. This has further deepened the issues associated with trusting each other in the Kingdom of Saudi Arabia. In Gillespie's (2012: 174) view, "trust is also context specific, as the nature and forms of interdependence and vulnerability change according to the context and type of relationship". This study takes up Gillespie's challenge to provide a context specific analysis of trust within multi-cultural teams in Saudi Arabia.

### **1.3 Problem statement**

The problem addressed in this study is associated with the multinational organisations employing individuals from different backgrounds with different perceptions of trust. The diversity in the workplace can potentially pose a problem of mistrust that will ultimately affect communication and working relationships among team members, thereby causing the issue of non-performance and non-productivity. This is due to the fact that different cultural backgrounds have different perceptions of trust which may lead to a conflict among team members, as well as a communication barrier. This view is supported by Hofstede (1980) showing that the cultural influence on an individual can result in a change in the norms and values of the perception of trust. These conflicts are partly caused by underestimating the

impact of similarities and differences of the perception of trust among different members of teams, and assuming an individual's perception of trust is in agreement with other cultures.

Multinational organisations in Saudi Arabia face the challenge of building trust to improve productivity and performance of the multicultural teams (Rousseau et al., 1998; Huemer, 2004; Blomqvist et al., 2005). The real challenge is posed by the complexity of factors such as regional culture, structure of society, religion and personal traits, which may impact on the perception of trust among team members in multicultural teams (Zaheer and Harris, 2005). Therefore, the managers of these multi-national organisations need data supported by empirical research, which can help build trust between employees from different nationalities, by unfolding the complex nature of socio-cultural and personality associated factors within specific geographic conditions in Saudi Arabia.

To address this particular knowledge and research gap, this study investigates the perception of trust among multicultural teams and focuses on three main trust determinants: personality related characteristics of the trustee, social factors and cultural variables such as cultural similarities and differences. The perception of trust is further examined to identify its impact on communication among multicultural team members. When the members of multicultural teams do not understand each other's interpretation of trust, mistrust can develop, which can lead to unintended conflicts and damaged relationships between team members in the work place. Due to rapid development programs and the opening of borders for foreign investors, there is an influx of multinational companies in Saudi Arabia. These companies hire foreigners and Saudi nationals to execute various organisational functions. Diversity is beneficial because different people produce innovative and novel solutions to troubleshoot organisational issues, if workers have coherence and cohesion among them (Seppänen et al., 2007).

However, if diversity is not managed properly, it can create manifold issues such as the lack of communication, misunderstanding due to different socio-cultural values, and conflicts of interests leading to chaotic situations in the workplace (Prabhakar and Duda, 2009). One potential driving force behind these issues is the lack of trust among members of a multicultural organisation. However, there is a gap in our understanding of how differences in perception of trust among multinational team and the socio-cultural determinants of trust in Saudi Arabian-based multinational companies affect communication and relationships in the workplace.

#### **1.4 Aim, Objectives and Research Questions**

The main aim of this research is:

*To explore how team members in multicultural teams in Saudi Arabia understand trust.*

People belonging to different cultural and social systems may have qualitatively different understandings of what trust is, and that it may have an effect on how team members are able to build (or not build) trust, as well as what that trust can result in. Up to the present time there has been comparatively little investigation on this matter; however, it is possible to hypothesise that such inter-cultural effects have significance in causing the distrust among multi-cultural team members. Within the existing literature there are several probable explanations for how trust is developed, including social exposure, cultural parameters and personality traits of the trustee. This research contributes to the existing literature by expanding the scope of our investigation to multi-cultural teams within Saudi Arabia.

In line with the above stated aim, the following objectives are formulated for this study:

1. To determine the influence of personality-related characteristics on development of trust between team members in multicultural teams in Saudi Arabia.
2. To identify the social determinants on development of trust between team members in multicultural teams in Saudi Arabia.
3. To identify the cultural determinants on development of trust between team members in multicultural teams in Saudi Arabia.
4. To understand the role of trust in enhancing communication and teamwork in multicultural teams in Saudi Arabia.
5. To explore the perceptions of multicultural team about the conception of trust.

**The main research questions for this study are:**

1. What is the perception of trust among multicultural teams in Saudi Arabia companies?
2. How do personality-related factors affect the development of trust between team members in multicultural teams?
3. How do social factors affect the development of trust between team members in multicultural teams?

4. How do cultural determinants affect the development of trust between team members in multicultural teams?
5. What is the role of trust in communication among members of a multicultural team?

### **1.5 Significance of research**

This research work is significant as it provides an approach to understand the conceptualization and development of trust among multicultural teams in international organisations. Thus, this study is of particular importance for providing a detailed insight into the trust issues at international organisations operating in Saudi Arabia. The advent of international firms in Saudi Arabia was promoted by the Saudi government's directives due to economic growth in the oil and engineering sector. For instance, Aramco, the national oil company, has allowed small shares of the company to be available on the stock exchange, which was not the case in the past. The allowances and privileges offered by the Saudi government have attracted several international companies to open branches and subsidiaries in Saudi Arabia, resulting in increasing employability rates for Saudi nationals. Therefore, it is vital to understand the different perceptions of trust among members of different cultures in the workplace. In addition, foreign investments in Saudi Arabia have brought together a diverse range of individuals, and consequently international organisations in the Kingdom of Saudi Arabia are facing difficulties to increase the work productivity due to the differing perceptions of trust among cultures. This study contributes to our understanding of issues relating to trust arising from the differing perceptions of trust, and suggests some solutions to minimise the impact of mistrust on organisational productivity.

Nonetheless, Saudi Arabia has its own typical and rigid socio-cultural environment, which present challenges to foreigners in terms of understanding the values and implementing them within boundaries of defined socio-cultural values (InterNations, 2015). At organisational level, these challenges may be augmented because Saudis and foreign workers come in direct contact with each other and form a working relationship. Any misunderstanding among foreigners and Saudis in the workplace is likely to damage teamwork, with consequential effects for team performance in the longer term. Therefore, this study is important as a first attempt in identifying key issues in the perception of trust and factors affecting trust in Saudi Arabia. Thus, the implications of this study are wide ranging. The findings will also be directly beneficial for company managers and directors, who have the front-line task of working with multicultural teams.

Trust shapes the relationships and associations in the workplace; individuals usually work best with a connection and understanding with the other party (i.e. co-worker) and this can be achieved through trust. If groups are able to trust each other, they will be far more open to one another in terms of communication as well as in sharing knowledge (Marquardt and Girvin, 2009). However, trust is affected by various social, cultural and religious parameters. This study explores these parameters. The framework proposed by this study is helpful for international companies to increase trust among multicultural team members.

The perception of trust has been explored in both academic analysis and research endeavours. Developing countries such as Saudi Arabia view a decrease in trust in governments and professionals as a growing concern, which has fractured organisational effectiveness and competitiveness (Paliszkiewicz, 2012). Also, trust can be considered an important influencing factor for capital investments, cross-cultural communication, cooperation, and relationships (Paliszkiewicz, 2012). The current study is a step forward in providing empirical support to these theories.

The purpose of this study is to provide a framework of the perceptions of trust that can help multinational companies to improve communication among teams. The study's significance derives from the scarcity of studies that deal with this subject area, especially in Saudi Arabia. "As research on trust matures, the opportunity arises to consider the innovative developments by trust researchers in the methods they have used in order to examine this concept" (Lyon et al., 2012:4).

## **1.6 Contributions to Knowledge**

This study has adopted the novel methodological approach to dissect the perception of trust. For example, metaphor analysis was used to understand the unexpressed feelings and symbolic meanings of trust in people's minds. Thus, this study is unique in contributing towards the development and validation of a metaphor analysis tool for understanding the meaning of trust developed by individuals, based on their social and cultural backgrounds. Also, this study contributes to research methodology through the development of a perception of trust questionnaire, which measures the importance of personality characteristics associated with a trustworthy person, which affect trust development. These characteristics of a trustworthy person are used to identify how trust is conceptualized among members of multicultural teams. In short, this research work has bridged the methodological shortcomings and the lack of empirical evidence on trust-related issues.



Importantly, this study contributes a set of factors affecting trust development within multicultural teams in multinational organisations. Personality-related factors along with cultural and social determinants of trust were all assessed in this study, which shows the comprehensiveness of this study towards understanding the development of trust in multicultural teams in multinational organisations in Saudi Arabia. This study also contributes an innovative model of perception of trust to the existing literature, which is a useful addition to the existing body of literature pertaining to issues of trust in multicultural teams. This study provides a useful output to understand the pattern of trust, and the role of cultural similarities and differences in changing the developmental pattern of trust among individuals within multicultural teams. In addition, this study provides recommendations and guidance for leadership and management to resolve the issues relating to the development of trust within multicultural teams in multinational organisations in Saudi Arabia.

### **1.7 Summary of Methodology**

In order to provide answers to the research questions of this study, a mixed method approach was adopted, which warranted the use of quantitative and qualitative methods. The research design based on mixed method is useful for allowing the researcher freedom and flexibility to select as many data collection tools as are deemed fit to address the research problem (Creswell and Clarke, 2011). Therefore, based on a mixed method framework, three data collection tools were used to collect the data from the sample; these were semi-structured interviews, a questionnaire and metaphor analysis – a tool which uses metaphors and symbols to obtain data about the inner and unexpressed feelings and understanding of people about the trust concept.

The sample comprised 482 employees of four multinational companies working in the food, chemicals and insurance sectors in Saudi Arabia. Ten companies were approached, of which four agreed to participate. The web-based survey was distributed via SurveyMonkey, a professional online service that specialises in the collection and analysis of survey data. Managers from the international companies were sent the link for the survey, so that they could email it and further request their employees to complete the questionnaire. Responses were collected and coded for subsequent analysis using SPSS. Since the study included a large population of international members, web-based survey was a more convenient approach than the physical distribution of questionnaires. Thirty-eight (38) employees participated in the semi-structured interviews with managers, leaders and employees from different cultures

across four multinational organisations. The interviews were conducted via telephone and lasted no more than 60 minutes. The qualitative interview data were analysed using thematic analysis.

## **1.8 Outline of thesis**

The thesis is divided into the following chapters:

**Chapter 2:** This chapter gives useful background information of Saudi Arabia's culture, religion, and economic background. In addition, it highlights the influence of foreign workers, multinational workers and the organisational cultural environment in Saudi Arabia on Saudi organisations. The chapter also discusses the motivation behind foreign workers working in multinational companies in Saudi Arabia. There is also a discussion on issues related to trust and communication in multicultural teams in Saudi Arabian companies in this chapter.

**Chapter 3:** This chapter investigates the literature about scholarly visions on the perception of trust. The review highlights major definitional perceptions of trust from social, cultural, and personality related characteristics. It describes various theories and models on the perception of trust, such as attachment theory, social learning theory, social exchange theory, Mayer's trust model, and cultural variables.

**Chapter 4:** This chapter discusses the research methodology adopted for conducting this research. This chapter comprehensively offers discussion on ontological and epistemological concerns with the application of the research methods. This research work benefits mainly from the use of pragmatism to explore the perception of trust in the multicultural teams in Saudi Arabia. The chapter presents the research methods, research design, data collection and data analysis, and ethical issues.

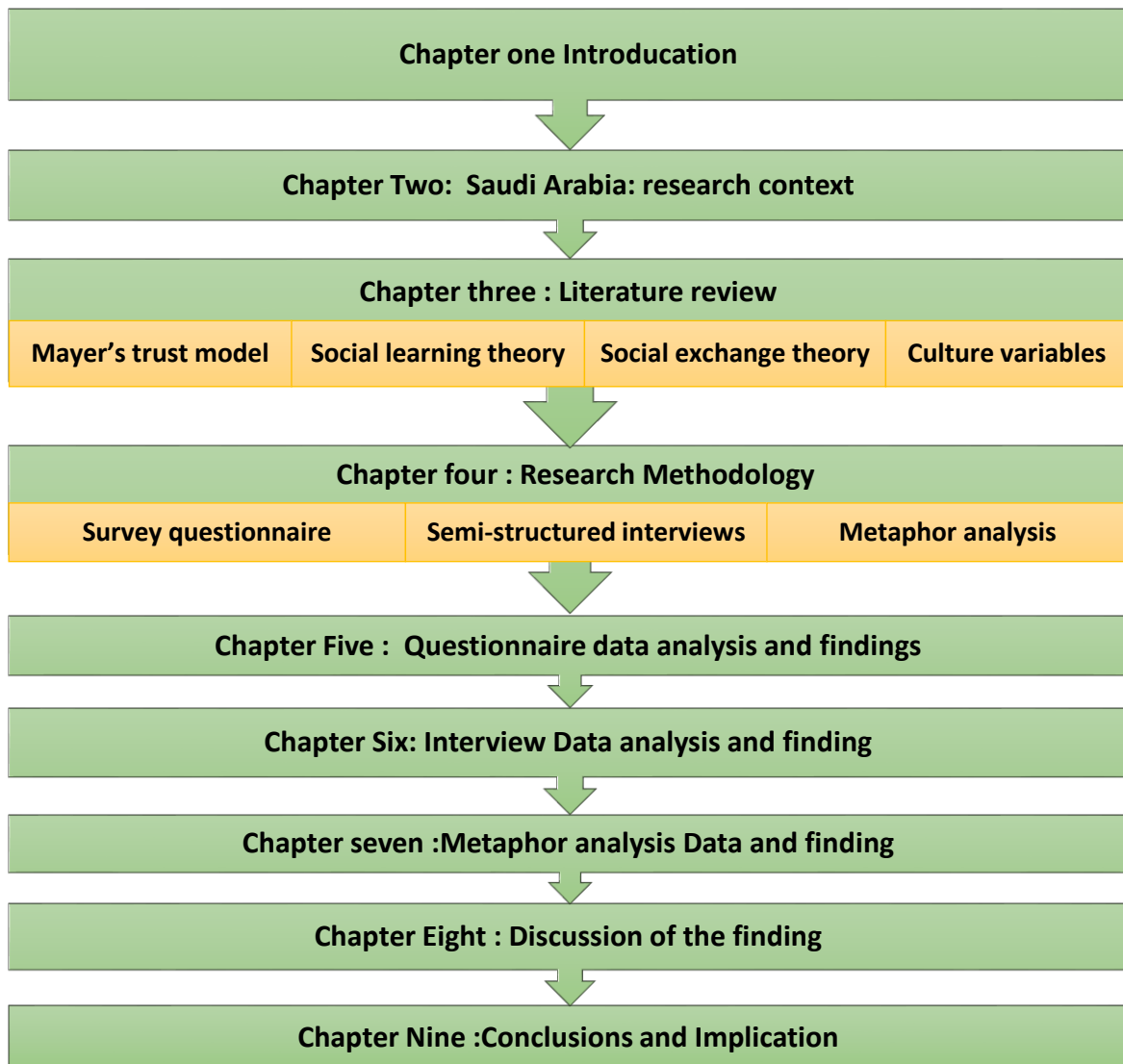
**Chapter 5:** This chapter presents the survey questionnaire data analysis and findings (quantitative). The data collected from 482 respondents were analysed using descriptive statistics such as a regression analysis model to evaluate the strength of associations between a series of dependent variables and a consistent set of independent variables.

**Chapter 6:** This chapter presents the interview data analysis and findings (qualitative) from the interview instrument. The analysis of the interview responses from 38 employees from four multinational companies in Saudi Arabia was conducted using thematic analysis.

**Chapter 7:** This chapter presents the metaphor data analysis and findings, which utilises both qualitative and quantitative approaches. Metaphor analysis shows the feelings and symbolic understanding of trust, which cannot be expressed in words.

**Chapter 8:** This chapter offers a synthesis of arguments derived from the empirical findings in the light of the existing literature, and the consequences of the findings for existing literature. The perception of trust model is presented in this chapter.

**Chapter 9:** This chapter offers the conclusion of the findings, the contribution to knowledge, and the research implications from a theoretical and practical perspectives, as well as the limitations of the research. Figure .1.1. presents the thesis framework within which this study is shaped.

**Figure .1.1. The thesis framework**

## 1.9 Summary

In reflection with the above points, trust is a critical factor in establishing relationships among the members of a community. Likewise, trust is an important factor in creating effective teams at the organisational level. Organisational competitiveness and efficiency depend on trust among members of multicultural teams. The issue with multicultural teams is that members have a diversity of views and concepts of trust, due to belonging to different socio-cultural environments. The various social and cultural factors such as religion, culture, social environment, education and experiences of team members shape their propensities to trust others in the workplace. In addition, the perceptions of trust also vary with values and norms practiced by the individuals within a specific social system. If these factors are not controlled

while structuring the multicultural teams, the issue of mistrust becomes acute among team members. Thus, the effectiveness of teams in executing the assigned tasks can deteriorate. Therefore, this study aims to explore the socio-cultural issues of trust within multinational organisations in Saudi Arabia. This research is of vital importance for informing practitioners, policy makers and organisational managers to consider the variations of trust and other trust determinants in order to structure effective multicultural teams. This research also bridges a theoretical and methodological gap in measuring and analyzing trust among members of multinational teams, and in doing so makes an original and significant contribution to the literature on these issues.

## Chapter Two: Saudi Arabia: Research context

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### 2.1 Introduction

The previous chapter provided a high-level overview of the research topic and aims. This chapter provides information of the history, culture and economy of Saudi Arabia within the context of this research topic. The establishment of the multinational organisation in Saudi Arabia and factors that make such companies attractive to invest in are discussed. These companies have teams of workers from different cultures and with different social norms, working as multicultural teams in multinational organisation. However, there are challenges related to the multi-cultural nature of the teams that must be understood, as they can lead to a lack of effective communication. There are 7 sections in this chapter. Section 2. 2 discusses the background of Saudi Arabia. Section 2.3 highlights the Saudi culture. Section 2.4 examines the Saudi economy. Section 2.5 provides discussion on the role of religion in Saudi Arabia. Section 2.6 examines the foreign workers in Saudi Arabia. Section 2.7 provides a concise discussion on multinational foreign workers and organisational environment in Saudi Arabia. Section 2.8 concludes with a summary of the whole this chapter.

### 2.2 Country overview

According to the Central Department of Statistics and Information (CDSI, 2016), in 2015 the population of Saudi Arabia was 31million, with 10.24 million of those being foreigners. It can be seen that it is important that the different nationalities are able to work together with similar perceptions of trust, in order to facilitate operations within business and to work towards the same business objectives. The foreign workers have come from many different countries, often developed countries where cultural openness is of the norm, and where fair and protective laws have been established and implemented in organisations. Such countries provide a context for the development of trust in individuals and, with workers coming from various nationalities, they bring with them different perspectives of trust. Saudi Arabia provides a contextual contrast in terms of culture and economy; therefore, it offers the opportunity to understand the multicultural mixture of employees working within this environment. Having a better understanding of perceptions of trust within a diverse workforce can benefit not only the management and workers, but also the multinational corporations seeking to operate within a multicultural and global environment

### **2.3 Saudi Arabia (background)**

In seeking to assess Saudi Arabian culture and the effects that the culture, society, and personal experiences may have on Saudi Arabians' perceptions of trust, it is important to understand the economic and political background of the country. The aim of this section is to examine how perceptions (such as perceptions of trust) might be created and established across Saudi nationals. This examination is necessary because Saudi nationals form the overwhelming majority of managers within Saudi Arabian multinational companies, as well as a large proportion of its work force. However, it is also recognised that the proportion of Saudis in a company's work force (and hence its multicultural team) varies greatly in size, depending upon the type of industry and the policies of the company itself. Nonetheless, both the literature review on perceptions of trust and the focus on communication discussed the conception and perception of trust as common theme. This is the idea that social, cultural, and personality characteristics may all have an origin, which stems from a person's upbringing, environment, and personal life experiences. Therefore, the economic and political situation of a person's country can be regarded as a critical factor influencing their perceptions of trust, and that is why it is important to have an understanding of Saudi Arabia as a country.

Located in the Middle East, between the Red Sea and the Persian Gulf, lies the Kingdom of Saudi Arabia. The country is bordered by a total of seven countries; these are Jordan on the northern side, Iraq, Kuwait, Oman and Yemen located on the southern side, and Qatar and the United Arab Emirates on the eastern side of the country. There are thirteen provinces within the country and each province has a governor appointed by the King. The capital city is Riyadh, which is located in the central eastern area of the country. The location of Saudi Arabia shows that it is in a strategic position, with its proximity to the other Gulf States, but also the fact that it is close to Asia, Europe and Africa (Rehman et al., 2003). As with most of the Gulf States, Saudi Arabia has a young population and on average the population is increasing by 3.4% per annum; in 2015 the demographics show that 60% (14.4 million) of the total Saudi population (23.9 million) was aged under 30 years old (CDSI, 2016). It is one of the fastest growing countries in the world (World Economic Forum, 2010). In a relatively small number of years the country has been transformed into a competitive and more outward-looking economic actor, mainly thanks to the wealth from oil exports (Freeman, 1998).

Politically, the governance of Saudi Arabia is described as an absolute monarchy, which maps onto the tribal system of that society. Under the Saudi constitution of 1992, the country

is designated a fully sovereign Arab state with a monarchical system of governance. The governance follows inheritance of the monarchy from the founder named King Abdulaziz Al Saud. This modern monarchy was established in 1932 by King Abdulaziz, however, the Al-Saud family has been involved in leadership of the Saudi state since the early 1700s (Heard, 2003). The current ruler of the Kingdom of Saudi Arabia is King Salman, who is head of government and chief of state. It is an Islamic society, where family is at the centre, which will be investigated through analysing the data collected in this study and its impact on the perception of trust. With the discovery of Saudi Arabia's oil in 1938, and the vast revenue that it generated, this absolute monarchy has been able to continue and survive because of economic prosperity and rapidly improving living standards for the population as a whole (Torofdar, and Yunggar, 2012). The wealth brought about by the economic situation has consequently attracted many international organisations to Saudi Arabia, especially in the oil and gas fields as well as the petrochemical industries more widely.

### **2.3.1 Culture**

Saudi Arabia's culture is built upon the Islamic religion and the teachings of the Prophet Muhammad (peace be upon him). Two of the most important holy sites for Muslims are located within Saudi Arabia; these are the cities of Mecca and Medina, which attract millions of Muslim pilgrims each year. Every Muslim is obliged to perform a pilgrimage (Hajj) to Mecca at least once in his/her lifetime, subject to health and financial resources. Due to such religious events taking place within the Kingdom, specifically those in Mecca and Medina, it can be said that cities in Saudi Arabia are therefore used by international visitors from various different cultures. Annually the Kingdom welcomes up to two million pilgrims from all around the world ready to perform Hajj in Mecca; even more pilgrims attend during the Umrah season, where they come to pray in the mosques of Mecca and Medina, with the Haj Ministry expected to have issued 10 million visas to foreigners in 2016 (*Saudi Gazette*, 2015). The Muslim pilgrim, when he/she feels comfortable and safe in this busy religious period will place their trust in the Saudi Arabian government. This, however, is best achieved by a mutualistic approach by pilgrims following and respecting Saudi laws and guidance as this can lead to a catastrophe if not correctly and safely followed. With many different cultures present in staggering numbers it can mean some individuals may have different set of manners and respects than other cultures, which could mean not paying attention to what has been informed or directed by authorities and thus introducing inter-cultural challenges. Here is the point at which the red line is crossed leading to unfortunate circumstances such as injuries or even deaths as health and



safety should be a high priority in managing high amount of people within one space; this can prove to be challenging in terms of guiding and controlling the pilgrims. Accommodating the wide range of cultures within the Kingdom allows the country to gain an insight into new cultural and racial backgrounds from the Muslim world.

In the past, Hajj lasted months, and pilgrims would relax in the holy cities and even establish businesses, selling goods obtained from their country. This allowed trade to take place between different countries during the Hajj period. As a result, this also caused strengthening in communication between individuals from different cultural backgrounds. To this day people in Mecca and Medina with Saudi Arabian nationality have shops around the holy sites and can speak many different languages, ranging from Urdu and Farsi, to Turkish and many more; this is as a result of pilgrims from different countries trading in the past during Hajj and Umrah.

Stronger communication between different cultures can be verbal as well as non-verbal. It includes body language, gestures, eye contact and touch. In addition, most cultures now communicate through the written language. Saudi Arabia, in common with other Arabic cultures, puts great importance on its oral cultural heritage, which emanates from Bedouin traditions; poets and storytellers have been held in high regard as they related stories of heroes from their tribes (Al-Rasheed, 2010). There is still much emphasis on the spoken words, and Arab people tend to have a preference for face-to-face dealings with others.

On a social level, Saudi Arabians are influenced by reputation, and personal referrals from friends and family, which are used for making judgements on other individuals. Thus, image and impressions present important factors in accessing Saudi society (Al-Rasheed, 2010). Also, family matters take precedence over all other considerations and, even at a business level, meetings can be cancelled or rescheduled due to family or personal concerns. The backgrounds of people are frequently discussed in a social or general manner before any business matters are progressed (Al-Rasheed, 2010); and this is something that can be difficult to understand for many Western business people who may consider all these things intrusive. Rapport with others is important to Saudi Arabians and they place emphasis on developing relationships and friendships (Al-Rasheed, 2010). Cultural misunderstandings may arise as Saudi Arabians tend not to have any separation between business and personal matters (Al-Rasheed, 2010), whereas other cultures are more likely to keep the two apart.

Saudi Arabian society has a low level of tolerance for uncertainty, according to Cassell and Blake (2012:156), who point out that the Kingdom has a ranking of 68 on Hofstede's

Dimension of Culture<sup>1</sup>. In order to combat this uncertainty, there are strict rules and policies which are designed to eliminate anything unexpected in the business and social transaction; this does mean, however, that Saudi Arabian society is not subject to frequent changes and is reluctant to take risks (Cassell and Blake, 2012).

There are different types of uncertainty, including predictive, where people are not sure about the attitudes and behaviours of others, and explanatory, where people have doubts about explaining such attitudes and behaviours (Berger and Calabrese, 1975). In addition, Berger (1979) adds cognitive uncertainty, which involves knowledge about others, and behavioural uncertainty, where people are unsure of how others will behave. As an example of this, Saudi businesses conduct themselves very formally, adhering to rules and regulations, and managers are both reluctant and slow to trust individual employees.

Uncertainty can impact on communication; Demerath, (1993) argues that the less uncertainty there is, the higher the trust; indeed, higher levels of uncertainty can result in fear. Consequently, if there is any negativity towards foreign workers, then communication among multicultural teams may not be effective. It is clear that Saudi Arabia, with a high level of uncertainty, as supported by Hofstede (1980), may have a cultural impact on multicultural teams and consequently weakens trust amongst them, thereby affecting the performance and productivity in the multicultural organisations. Employees from similar backgrounds are more likely to adapt to new rules, however, when there is a conflict between those from high uncertainty regions and those from low uncertainty regions, this may lead to compromised understanding and poor working relationships (Gudykunst and Shapiro, 1997). Saudi Arabian managers and workers tend to be far more rigid in sticking to existing methods of operation. To overcome this obstacle, there is a need of developing a comprehensive understanding on the perception of trust among multicultural teams in order to improve communications and relationships.

### **2. 3.1.1 Role of women**

The Kingdom of Saudi Arabia, just like any other country, has both positive as well as negative outlooks on particular situations internally and externally. For instance, an internal

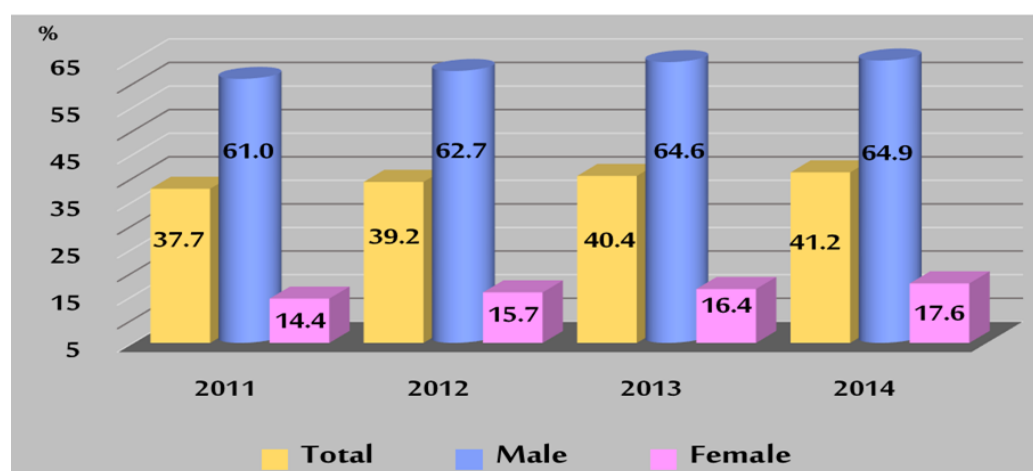
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<sup>1</sup> "Fifty countries and three multi-country regions could be given index scores on each of the four dimensions on the basis of their local employees' values data collected by the multinational corporation. They are always relative scores in which the lowest country is situated around zero and the highest around 100". Hofstede, (1984:84).

issue faced by Saudi Arabian females is that they have very weak involvement at workplaces, and their roles tend to be insignificant in comparison to the Saudi Arabian males.

However, there has been a recent increase in female employment in the Kingdom as according to the Saudi Economic Report (2015), the percentage of women working in Saudi Arabia is low but is increasing more rapidly than males; this can also be seen in Figure 2.1, which shows the increase from 2011 - 2014. However, the Saudi workforce is predominantly male; from a working population of 5.6 million, 79% are male and just 21% are female. Opportunities for women are limited, especially in the private sector. Much of this may be due to the segregation of women in organisations. Although there may be foreign female workers in international companies, it is still unusual to find Saudi women working in such a setting. Another problem is that women have much less mobility than men, as they are not permitted to drive cars and always need to be escorted by a male. In addition, there are restrictions on the professions they are allowed to choose. Many women may be working in teaching roles, but they are still restricted to teaching girls only, due to the segregation of males and females in a society.

**Figure 2.1: Economic Participation Rate of Saudis**



Source: Prepared by SECOR based on CDSI data, Labour Force Survey 2011-2014 (the second session).

### 2.3.2 The Saudi economy

Saudi Arabia has the largest oil reserves in the world, and this places it in an important position in global energy markets (Al-Rasheed, 2010). Although Saudi Arabia is a developing country, its vast wealth means that it has financial resources in excess of other developing countries. Nonetheless, Saudi Arabia is dependent on oil revenues to support growth, fiscal and

external balances, as over 90 percent of fiscal revenues and 80 percent of export revenues come from the sale of oil. (Al-Darwish et al., 2015)

Saudi Arabia is a key player in the global oil market, accounting for more than 16 percent of global proven reserves. The country has been able to scale up its production quickly because of its high spare capacity of more than 2.7 million barrels a day, which accounts for more than half of global spare capacity. This enables Saudi Arabia to play a key role in the global oil market and contributes positively to global economic stability and growth (Al-Darwish et al., 2015). It is also important to mention that Saudi Arabia does not have any influence on the outcome of oil prices and supply, as oil prices have fallen during the reign of King Abdullah due to Middle Eastern conflicts and has sparked debates with other countries about oil supply. Saudi Arabia encourages foreign investment and is ranked as one of the best countries for ease of conducting business (World Bank, 2012).

There are changes underway as Saudi Arabia prepares for a future, which should not be heavily dependent on oil. The national shift is to plan to diversify the sources of income, and open up a sovereign investment fund for the assets, such as the large oil companies (Talbot, 2016). To do this, shares in the state-owned Aramco Oil Company will be offered to the public, in order to build up funds that will be able to reduce Saudi Arabia's future dependence on oil. This change in the vision of the economy in Saudi Arabia will assist in the further attraction of foreign investments into the country, opening more opportunities for multinational companies. Key priorities are to diversify away from oil, and at the same time open up work opportunities for both national and foreign workers in the private sector (US Dept of State, 2015).

Saudi Arabia is one of the founding members of the Organisation of the Petroleum Exporting Countries (OPEC), whose objective is to create global stability in oil prices; OPEC was originally set up to protect the oil suppliers from exploitation by consuming nations, and to ensure that the oil exporters would retain sovereignty over their natural resources (OPEC, 2016). Because of the world increasing demand for oil, this has given Saudi Arabia international prominence since the 1970s over non-oil producing countries in the Middle East (OPEC, 2016) as well as considerable wealth. This has allowed the country to embark upon a rapid programme of economic development. Therefore, it has now become a major economy of the world, and it has been ranked among the twenty largest economies in the world (Alkharashi, and Skitmore 2012), which is one of the reasons that Saudi Arabia is a major

purchaser of equipment for developing defence and manufacturing industries and therefore Western countries are dependent on it, as Saudi Arabia is dependent on them. Despite the oil revenues, Saudi Arabia is also not immune to global forces and it faces challenges in creating jobs as the oil industry is not labour intensive (IMF, 2016). It holds 2.03% (compared to the UK's 4.07%) of the total voting membership of the International Monetary Fund (IMF) countries, whose members are committed to stabilising economies, and where there is recognition that a drop-in oil prices can damage growth in the non-oil sector of oil-exporting countries, and also create political instability.

Originally founded in 1932 by King Abdulaziz, Saudi Arabia is a country that has modernised much of its infrastructure extremely quickly. In 1945 the capital, Riyadh, was described as a simple town of mud brick houses and a population of just 12,000; yet by 2014 it had a population of around 7 million inhabitants (WPR, 2016), and it is regarded as a modern, world-class city that has the potential to continue to grow in future (Freeman, 1998). Nevertheless, there are still many issues and contradictions in Saudi Arabian society, as the traditional ways conflict with modernisation; this reflects the strong influence of the Saudi religious heritage (Torofdar and Yunggar, 2012), which will be further discussed in the next section.

Prior to the unification of Saudi Arabia in 1932 and the discovery of oil in 1938, the country's economy relied on basic agriculture activities; there was also some small fishing industry in coastal ports. Trade was generated by pilgrims coming to the holy places, and there was some exporting of dates (Saudi Embassy, 2016). There was no economic organisation or integration, as most Saudis lived a nomadic existence. The few existing towns were small, and these included places such as Mecca, Medina and Riyadh. There was widespread poverty and illiteracy and Saudi Arabia was regarded as one of the poorest in the world (El Ghonemy, 1998). Without the revenue from oil, the development of modern infrastructure that underpins the modern Saudi Arabia would not have been possible. The country has since benefited from accession to the World Trade Organisation in 2005 (WTO, 2016) by attracting international recognition and foreign investment.

Whereas the oil companies such as Aramco (Arab/American Corporation) employed foreign workers from all over the world during the 1970s and 1980s, banks such as Saudi American Bank and Saudi British Bank began their operations with the help of foreign management. Americans and Europeans tended to join Saudi Arabians as investors, managers,

and white-collar workers, whilst Asians from countries such as Pakistan, Bangladesh, and Indonesia made up almost all of the construction workers and domestic help workers. A consequence of this was that multicultural teams were created in Saudi Arabian organisations (Al-Salamah and Wilson, 2001). It is these multicultural teams that are the focus of this study.

### **2.3.3 The role of religion**

In addition to the economic and political considerations outlined in the previous section above, an evaluation of Saudi Arabian perceptions should also take into account the role and significance of religion. This is because the Saudi Arabian culture and the perceptions of its national citizens may be described as being an intricate combination of both tribal and Islamic influences (Kabasakal and Bodur, 2002). From this combination of influences, a range of cultural perceptions and behaviours have become common which include social manners, obligations, Islamic duties, practices of the society, and virtues based upon piety, patience, humility, forgiveness, and respect, obedience, and care for the elders (Mellahi et al., 2011).

In many ways the tribal system and Islamic practices have become interwoven with one another. For example, the extended family, which includes uncles, aunties, cousins, nephews and nieces, is extremely important, and in fact the feelings and bonds of loyalty reach out beyond these family members into the whole tribe itself (Hofstede, 1984). This means that an individual will try his/her utmost best to find employment for his family and tribal members, and so corporate positions are expected to be filled in upon this basis rather than upon merit. Similarly, a manager is said to be more likely to promote those who are also from his family or tribe, further maintaining these relationships and bonds of interdependence. This may result in some managerial positions being filled in by those without the right set of skills or competencies, and indeed this may sometimes create conflict and stress within an organisation, due to concerns from the organisational leadership (Alreshoodi, 2016).

However, although Islam is built upon respect for the family, the tribal system has extended this respect to an exaggerated form of loyalty that may be compared to corruption in many ways. In fact, the Saudi Arabians have a special name for such nepotism – referred to as ‘Wasiet<sup>2</sup>.’ Yet corruption and “Wasiet” have no place in the teachings of the Quran (the Muslim

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<sup>2</sup> “A Wasiet can perform various functions depending on the nature of the task, stature of the person whose service is utilized, nationality, and so on. The people can process simple things, especially when following up with government agencies, familiarizing one with societal norms, introductions, and networking. They can be contracted for a short or long period of time and for most matters they do not charge much. In some cases, a Wasiet can be a friend or colleague no money is involved” (Ali, 2009:136)

Holy Book) or in the Sunnah (the sayings of the Prophet Muhammad) or in the Sharia (Islamic law) (Aldraehim, et al, 2012). Islam is very much against corruption and the Quran states this clearly “does not eat up another’s property unjustly nor give bribery to the rulers that you may knowingly eat up a part of the property of others sinfully” (Surah Al-Baqarah: 188). This form of corruption can therefore contribute to a hinderance in trust in the society. If individuals become reliant on a Wasiet in order to achieve a particular position in a company, get a job or even a raise, the perception of trust among employees will therefore change, causing them to decrease in their productivity and performance as a result of becoming reliant on a Wasiet. Nevertheless, nepotism is regarded as fundamental to the Saudi way of life (AbdulCalder and Anthony, 2014), despite its negative impact on business functions (Zein, 2006). It has become entwined with the Islamic principle of family structure (Mahdi, 2006).

The ‘Wasiet’ has historical roots (Ford and McLaughlin, 1986:78; Ali, 2009). The history of nepotism is discussed in different disciplines such as “evolutionary biology, anthropology, religion, sociology, psychology, political science, history, law, and economics” (Ciulla, 2005:154; Laker and Williams, 2003:192). ‘Wasiet’ and the family/tribal bonds are so strong and well established in Saudi Arabia that there are implications regarding perceptions and behaviour. Perceptions of trust between family and tribal members may have become so powerful over the many centuries of generational experiences that they could be difficult to break.

As recently as the early twentieth century, allegiance to a tribe would have meant some degree of protection from attack and killings from others because of tribal rivalries (Kabasakal and Dastmalchian, 2001). Therefore, this suggests that many Saudi Arabians could find it difficult to trust and communicate with the non-family or non-tribal members, particularly those who are from a different culture. Multicultural teams in Saudi Arabian companies may then be expected to suffer from negative perceptions of trust and poor inter-cultural communication. This could also apply to Muslims from different countries and ethnic origins. Even though Islam teaches that all Muslims are equal, and are brothers and sisters to one another, who should all be treated with justice and empathy, it could be argued that the cultural influences of ‘Wasiet’ and family/tribal loyalties have superseded the teachings of the religion. Therefore, Saudi Arabians in multicultural teams may not trust (and may even distrust) Muslims from other countries such as Pakistan and Bangladesh, as well as non-Muslims from other cultures.

Nonetheless, religion underpins Saudi culture, and there are many positive aspects to this. It has been emphasised that the country is the largest donor of humanitarian aid outside the Western states (Al-Yahya and Fustier, 2011), and so this may suggest that positive perceptions of trust can be achieved through tolerance and openness. Furthermore, other writers such as Zakaria et al (2003) have described Arabs are currently going through a period of immense change, engulfing the cultural, religious, and societal aspects. The impact of globalisation and the internet is claimed to have been so great and on-going that the psychological perceptions of Saudi Arabians are moving away from the traditional spheres of Islam, the family, and the tribe. Therefore, this also suggests that positive perceptions of trust and effective communication could be developed between Saudi Arabians and those from other cultures. However, Zakaria et al., (2003) does argue that the adoption of certain technological innovations and computer applications has often been slow because of resistance from some of the devoutly religious and traditionalists.

#### **2.4 Foreign workers in Saudi Arabia**

Foreign workers are employees who relocate from another country to Saudi Arabia, usually to work in a subsidiary of the same organisation, and are in the foreign country for a limited amount of time (Kraimer, 1999). There are challenges faced by foreign workers in the KSA, such as not adapting to the Saudi environment or being homesick, but many international companies are trying to find solutions to these obstacles. Although these foreigners may not always be fully supported by their organisation, they are a valuable asset in helping the smooth functioning of the foreign subsidiary; they normally operate in managerial positions and are therefore required to develop cultural competence (Rozkwitalska, 2012). A number of recommendations have been made on utilising foreigners in an effective way and these include cross-cultural training, identifying and mentoring local nationals to succeed them when they go back home, and prior experience of developing local nationals (Kühlmann and Hutchings, 2010). The role of foreign workers is therefore important in building and developing local resources. An additional benefit is that foreign workers may introduce insights and new ways of doing things that are not directly related to their own role (Arvey and Murphy, 1998). Nevertheless, transformation for Saudis may appear difficult in a sense that moving out of the traditional lifestyle to a more modern way of living and accepting modernity may be seen as a compromise to their religious and cultural values (Al-Naim and Mahmud, 2007).



Al-Dosary et al., (2006) describes the modern Saudi Arabia and its infrastructure is as a result of the influx of foreign expatriates and the rapid economic growth ever since the discovery of oil. Foreign workers have played a critical role by fulfilling numerous employment functions (Assad, 2008). Although Saudi Arabia's vast oil revenues were available to finance the country's modernisation programme, there were an insufficient number of qualified nationals to fill in many important roles in both national and international organisations. Therefore, although 'Wasiet' and family/tribal loyalties may continue to be influential in many organisations, Al-Dosary and Rahman (2005) explains that the 1970s and 1980s saw a huge influx of foreign workers into Saudi Arabia so as to provide necessary skills that the indigenous population lacked in. Assad (2008) also argued that the country had reached a stage of extreme dependency upon foreign workers by the early 1990s. It was claimed that over 5 million foreign workers from around the world were being employed in Saudi Arabia each year at this time (Bhuian, Al-shammari and Jefri, 1996). By 2013, the number of foreign workers was estimated to have risen to around 7.5 million (Labour Minister, Adel Fakeih, 2013).

Since 2011, the government of Saudi Arabia has sought to implement its policy of 'Saudisation' whereby the private and public sectors are legally compelled to employ more Saudis and fewer foreigners. This law comes under Employment Law (Labour Regulation, Royal Decree No. M/51 2005) and states that 75% of the workforce must be Saudi. In 2011 the Ministry of Labour began to implement the programme known as Nitaqat, whereby businesses were categorised according to the percentage of Saudis they employed; it then determined the number of visas that were made available to specific organisations to recruit foreign workers (Saudi Law, 2016). Yet the policy is still in its infancy and its future success is unknown (Torofdar and Yunggar, 2012). In the meantime, it has been reported that discrimination against foreign workers is high and they tend to have low job satisfaction and consequently, this may cause these individuals to change their perception on trust due to the discrimination they receive and do not feel appreciated enough within the multicultural organisations. For instance, an Asian of a Muslim faith may arrive in the Kingdom with a high perception of trust as they are arriving in an Islamic country, but they may become shocked by the way they are treated in the workplace and thus cause them to trust less as well as it may decrease their productivity and performance at the workplace. Therefore, they usually return to their home country as soon as suitable alternative employment becomes available (Bhuian, 1998). This suggests that although there are still many foreigners and multicultural teams

working in Saudi Arabian organisations, there are some problems related to discrimination and de-motivation, which are derived from differences in nationality, ethnicity, and culture.

However, it is not clear which of these differences is the most significant issue in the context of development of trust, and it is not clear whether problem of mistrust are associated with a particular nationality, ethnicity, or culture. Any such discrimination, the lack of job satisfaction, and low motivation may also be related to negative perceptions of intercultural trust and poor communication. It has also been noted by Woodworth and Said (1996) that the challenges faced by a multicultural team in Saudi Arabia are likely to be compounded by the many different religions in addition to the many different nationalities. Devout Muslims could possibly find themselves working alongside practising Christians, Buddhists, Hindus and Atheist, which may lead to confrontations, especially related to religious holidays and religious beliefs. The observances of Ramadan and Eid may make some other employees resentful, when they do not participate in such events. There are also some other different days for religious practices, such as Fridays for Muslims to attend mosques, and Sunday is regarded as a working day in Saudi Arabia, which may be uncomfortable for Christians who accept that it is a religious day for them.

Foreign workers may have pre-departure briefings to prepare them for their sojourn in the new culturally-diverse country and this may facilitate their adaptation to the foreign environment (Eschbach, Parker and Stoeberl, 2001; Rehany, 1994). However, such briefings are not available to all, and even when they are provided, they do not always prepare the foreign workers for the real situations at workplaces in foreign countries. They may find themselves in conflict between the business community wishing to employ foreign workers with the skills and knowledge they need, and the policy makers wanting to reduce Saudi unemployment by making organisations employ Saudi nationals without the required experience (Showail, 2007). This may be a cause of frustration to the foreign workers, who find that they cannot always have the support of an experienced and well-trained workforce. In addition, it must be appreciated that the Saudi workforce may also have difficulties in understanding what is expected of them, which is reflected as the limitations of their skills and knowledge.

There is also resentment from foreign workers towards Saudi Arabia's policy of Saudisation, in order to reduce Saudis' unemployment rates. With the oil prices dropping in the global markets, Saudi Arabia's economy is shrinking and the government has been forced into introducing cuts in almost every sector; this has resulted in foreign workers losing their

jobs as employment opportunities are further restricted (Reuters, 2016). The government is unable to create sufficient additional state jobs for its own nationals; therefore it attempts to nationalise certain industries and ensures they employ only Saudi workers (Reuters, 2016). Although this may be a political necessity to maintain a national workforce, it means that tensions may be high within the multinational organisations.

#### **2.4.1 Intercultural Analysis**

One of the limitations faced by the researchers of multicultural teams in Saudi Arabian companies is insufficient data related to issues of trust within multicultural teams. The Data World Bank has stated that the country's total population in 2014 was 30.89 million and that 22.39 million of these were Saudi nationals, as seen in table 1. Therefore, there were almost 8.5 million foreigners in Saudi Arabia in 2014. However, these statistics do not take into account the recent exodus of many foreigners due to the country's Saudisation programme, and nor do these statistics break the statistics for non-nationals into their different nationalities (Saudi Arabian Central Department of Statistics and Information, 2014). This means that multiculturalism in Saudi Arabia cannot be reliably analysed in terms of the numbers of different nationalities employed in the country. It is always difficult to assess such migration numbers as they are fluid, and almost all countries face the same challenge in presenting updated information based on retrospective data.

**Table 2.1. Saudi Arabia: Key Facts**

<b>Total population</b>	30.89 million, including nearly 8.5 million expatriates (2014 census).
<b>GDP</b>	\$753.8 billion
<b>Youth unemployment (15–24 years)</b>	22 per cent (male), 56 per cent (female) (2014 census)

**Sources: Data World Bank, (2014)**

## **2. 5 Multinational foreign workers and organisational management in Saudi Arabia**

At the turn of the 21<sup>st</sup> century, Multinational Enterprises (MNEs) are described as having a crucial function in the operation of today's global economy (Le'vy, 2007). It has also been acknowledged that Middle Eastern governments have had to disclose their economic strengths and development needs to MNEs in order to join the World Trade Organisation;

therefore they try to boost job creation in their countries (Mellahi et al, 2011). As mentioned, in 2005 Saudi Arabia became a member of the World Trade Organisation (WTO), due to which people from many other MNEs travelled to find jobs in Saudi Arabia (Aaronson and Abouharb, 2011). Therefore, multicultural teams became established, with the cultural diversity representing a challenge to the long-term success of businesses. This is because managements based at multinational companies faced with a complexity of leading teams towards the achievement of the organisation's strategy, with differences in cultural perceptions and behaviour that could be conflicting with the development of trust. The main challenge faced by MNEs was related to how to unify a multicultural team so they can work towards achieving its corporate objectives, although business principles tend to focus on issues such as general team building. A deeper understanding of perceptions, such as perceptions of trust, is rarely found in mainstream business literature (Bartels, 1982).

The Arab managements need to adjust their mentality to an approach that is more Western-orientated. This should not present any major problems because they regard modernisation and the adoption of Western approaches as being easily absorbable by Saudi culture, as supported by writers such as Ali and Al-Shakhis (1985). In other words, traditional values can co-exist with modern techniques according to this belief. In fact, the current era is said to be producing a new generation of Saudis entering into management who are very receptive to innovative business ideas. It has been further claimed that the Westernisation of business practices, such as those related to multicultural team work, should be relatively easy for Saudis to accept and implement at the organisational level. This is because that a Westernisation process is already well underway within Saudi Arabian society, and so new Western practices related to multicultural teams can be regarded as a part of this general process. Since 2001, the Kingdom has witnessed an influx of over 2600 foreign organisations in the Kingdom and is expected to increase continuously. Thus, this reinforces the acceptance of Saudis towards westernisation, which then attracts western employees into the country (Ali, 2009).

It has further been stated by Torofdar and Yunggar (2012), that Saudi Arabian organisations have already become very similar to Western organisations. It is claimed that the Western style of management has been accepted and implemented by Saudis, including changes in work related attitudes and behaviour. This claim has also been supported by research findings, which suggest that most Saudi employees are happy with the management style and their relationship with management. Therefore, this would mean that Saudis are

generally able to overcome family and tribal restrictions within work places, and so perceptions related to trust and inter-cultural communication may actually be improving. Similarly, it has also been argued that expatriates from countries such as Pakistan, Bangladesh, Thailand, Sri Lanka, and the Philippines tend to be very loyal towards their organisation. This high level of loyalty and service towards their employers is said to come from the cultural values of their own countries (Torofdar and Yunggar, 2012). This would imply that multicultural teams, which consist of such nationalities, maybe able to operate with positive inter-cultural perceptions if such loyalty translates into positive perceptions and behaviour.

On the other hand, working in occupations such as construction, metalwork, plumbing and carpentry are regarded as shameful by Saudi Arabians. In fact, this type of employment is known as to be embarrassing and brings shame to the individual as well as their family. Therefore, whilst Saudis might be willing to take up management positions within these areas of employment, they are almost never employed as workers in such trades. Even if an individual Saudi was to consider carrying out such manual work, they would be faced with severe opposition from their family that would compel them not to go through with such hectic process (Torofdar and Yunggar, 2012). Therefore, this issue of so-called 'shameful' work could have an adverse effect upon Saudi Arabians' perceptions of those who carry out such work. It could also be reasoned that, unless this idea of seeing such employment as shameful is not eliminated from Saudi perceptions, Saudis will perceive those nationalities and cultures that do carry this type of work as lowly. This could plausibly lead to negative Saudi perceptions related to trust (and other issues) also being associated with these nationalities and cultures. The result could then be expected to be one of poor perceptions of trust and poor inter-cultural communication within the multicultural teams of Saudi Arabian organisations.

Such considerations related to these types of cultural perceptions, practices, and behaviour are especially relevant because writers such as Byars and Rue (2006) have emphasised the important influence that culture has upon the Human Resource Management policies within countries. However, Almutairi and McCarthy (2012) have explained that important steps have been taken to improve cultural diversity within Saudi Arabian organisations, especially with the influence and effect of foreign investment into the country. Nonetheless the promotion and success of such cultural diversity will be heavily dependent upon the active support of Saudi Arabia's governmental policies and the approach of its organisational management. At present, Al-Najjar (2013) has stated that foreign workers in Gulf countries tend to cluster according to nationality, and they do not open their countries up

to other nationalities (Al-Najjar, 2013). Therefore, measures may be required to increase positive perceptions of trust, as well as increase effective communication, among multicultural teams in Saudi Arabian organisations. Such measures could also benefit from extension to the social life so as to assist in the breaking down of single nationality communities. A culture of trust is developed by telling people that they are trusted and by creating a work-place where the managers and workers share tasks, and where workers aspire to participate in management decisions in order to share information with them, and to have their managers be responsive to their professional and personal needs (Almutairi and McCarthy, 2012).

### **2.5.1 Cultural Influences on Saudi Organisations**

It is clear that there will be cultural differences between foreign workers and the nationals of a country. Van Vienen et al (2004) observe that there are two levels of cultural differences: surface level, which includes aspects such as language and food; and deep level, which refers to the more abstract concepts such as values. Whereas the surface level differences can be accepted, the deep level differences are more likely to have an impact on the way people from other cultures interact with the nationals of a country (Van Vianen et al., 2004). This may be because people expect to have differences in the way people dress, or the food they eat, but they do not expect to be different in terms of the core values and beliefs, as they anticipate that such values are universal.

Hofstede's (1991, 2001) studies show that there are cultural dimensions that affect the way in which organisations in Saudi Arabia operate. Power distance suggests that power is distributed unequally and the population is accepting of this. In terms of Saudi Arabia, it is determined that there is a hierarchal order and everyone accepts their place in this order. Saudis have a strong cultural preference for hierarchical business structures, centralised decision making, and respect/fear for those in authority, which allow those in power to enjoy great privileges. Within organisations there is a respect for the principle that everyone knows his/her place, and that lower ranking employees expect to be told what to do. This may be in contrast to what people from Westernised countries expect, and may have an impact on the trust they are expected to have in others.

In addition, Saudi Arabia is a collectivist society, where there is a loyalty to the group; this affects organisations, where the employer may be seen as a head of the family of employees and consequently responsible for them morally. Everyone takes responsibility for those in the

group, which indicates that the expectation in Saudi companies is that there is a high level of trust. Moreover, the cultural context affects the type of communication among foreign workers, and Hall (1976) highlights the importance of context in dealing with communicative interactions in an organisation.

Hall (1976) introduces high- and low-context characteristics in an attempt to understand cultural orientations; Saudi Arabia is classified as a high context culture due to a collectivist society, and this means that its members are closely entwined and interested in each other (Salleh, 2005). Saudi traditions are also indication of this; an example of this is how a business meeting may start with refreshments, which gives both sides a chance to get to know each other and build a relationship. Westerners, with a lower context, tend to be more open and direct in their business dealings and this social interlude may make them feel less trust with what is happening. Indeed, it is a characteristic of high context cultures that they rely on verbal and indirect communication, whereas the low context ones are more explicit (Hall, 1976). The conflict between the two may lead to communication problems and create barriers, as neither really understands the cues the other giving. Having non-verbal cues may be beneficial in high context cultures, but may completely bypass individuals from low context cultures, who expect things to be stated openly (Hall, 1976). An individual from a high context culture may be described as someone who engages feelings in a business relationship (Hall, 1998).

### **2.5.2 The motivation for foreign workers in Saudi Arabia**

Although Saudi culture may be unique, the environment of Saudi Arabia can be somewhat hard to live in, especially for those that are not used to it. However, the Saudi business environment has become very attractive for foreign workers wishing to work in international companies and there are strong incentives to operate in such companies; these include well-known global brands such as Saudi Aramco and SABIC. Consequently, there are diverse nationalities working in these companies. These companies offer benefits, such as high salaries, private health insurance, safe housing in high security compounds, and private international schools. In these areas they also allow females to drive. Transportation costs, flights home and tax-free salaries add to the incentives for foreign employees; however, these costs will need to be absorbed by the organisation if an employee leaves prematurely (Sagiagov, 2016).

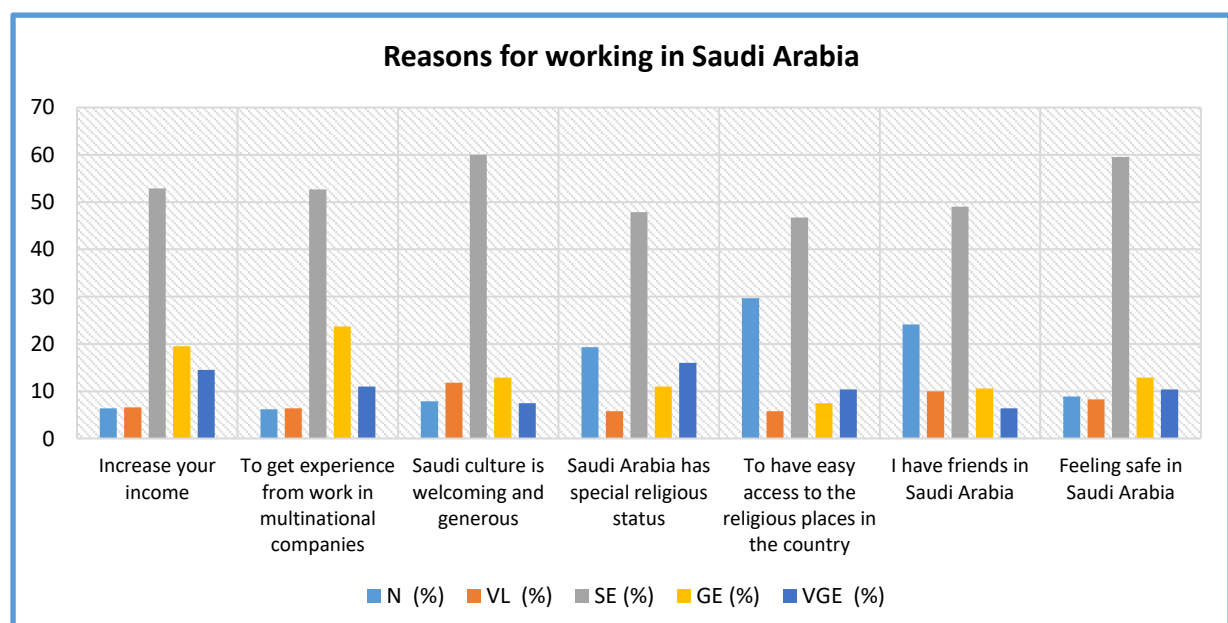
Each nationality has a different motivation towards why they wish to continue working in Saudi Arabia. Nationals such as Europeans and Americans tend to be motivated by the

facilities provided, and the experience as well as the high and tax-free salary. Asians and Arabs are also motivated by the income they gain from Saudi Arabian companies, as they will save their income and transfer it back to their home country. Although there are better attractions for multinational organisations in neighbouring countries such as Qatar and United Arab Emirates, Saudi Arabia is much cheaper in terms of living.

The Kingdom of Saudi Arabia is free from income tax on salaries and wages, making it an attracting destination for certain employees. However, every Muslim citizen and companies must pay what is called 'zakat', a form of religious tax, which is 2.5% of the total annual income or profit. This form of tax is more like an obligatory charity that needs to be given to the poor, as mentioned in the Islamic holy text, the Quran (Industrial Clusters, 2012). On the other hand, money may not be the main source of the motivation as there may be some other religious considerations. As mentioned previously, Saudi Arabia has the two holy cities in Islam: Medina and Mecca, and allowing foreign Muslim workers to be closer to their place of worship, means they can undergo religious events, such as a pilgrimage, which is one of the five pillars of Islam, as well as being able to ensure a more religious upbringing for their children. Moreover, Saudi Arabia offers residents, visitors and businessmen personal security for their property and money. More importantly, Saudi Arabia enjoys a stable political system (Ali, 2009).

As Figure 2.2 shows, when surveyed for this study, foreign workers indicated their reasoning and motivations towards working in Saudi Arabia.

**Figure 2.2. Reason for working in Saudi Arabian companies.**





Source: Author (2016). Key /code No.: N= Not at all; VL= Very little; SE= To some extent; GE= To a great extent; VGE= To a very great extent.

Figure 2.2 shows the response from the multicultural teams in Saudi Arabia. It is evident that most of the participants agree to some extent about all of the items presented. Therefore, on average, the participants consider all of the above options as factors that can play a role in working in Saudi Arabia. The reason that Saudi Arabia has a special religious status has the most value, with 16% of the participants stating that it influenced them to a very great extent in comparison to the 19.3% of the participants that said not at all; increasing income, majority of the participants were all influenced to an extent. As 14.5% were influenced to a very great extent, 19.5% to a great extent, and 52.9% to some extent. In contrast, those who are not influenced by income are very low with 6.4% of participants stating not at all and 6.6% stating to a very low extent. Thus, indicating that money is one of the main motivations for working in Saudi Arabia. Only 29.0% stated that having easy access to religious places did not motivate them at all in working in Saudi Arabia, meaning that 71% were motivated in some way by the religious sites.

These results indicate that there are many different reasons as to why foreign workers choose to work in Saudi Arabia, and shows that foreign workers do indeed have trust in working there. Furthermore, it shows that the environment of Saudi Arabia is very attractive to these foreign workers. Therefore, it is essential to understand and learn the perceptions of trust from these foreign workers, who come from a wide variety of cultures with different perceptions; it is important to understand these differences in order to build trust between them and form a communication bridge, allowing the multinational organisations to be more effective.

## **2.6 Foreign Organisations operating in Saudi Arabia**

Under the Foreign Investment Law, organisations are permitted to be 100% owned by foreigners, which means this is an attractive option for multi-national to operate in Saudi Arabia. However, there are certain categories of businesses where foreign ownership is restricted, though these are not usually applicable to manufacturing, technical services and trading activities (Clyde and Co, 2013). However, such organisations still need to comply with the legislation relating to Employment Law, and the number of visas that can be issued to foreigners. In addition, they are required to comply with Shariah Law, specifically in terms of financing, as no interest payments are permitted (Clyde and Co, 2013).

Foreign companies are also willing to partner with existing companies and set up joint partnerships with Saudi organisations; however, they still need to show that they are employing Saudi nationals and creating job opportunities (Clifford Chance, 2014). Saudi Arabia has revised many of its laws in order to comply with World Trade Organisation rulings, and this has made the country more attractive to foreign investors; for example, there is more protection for intellectual property and against counterfeiting (US Dept of State, 2015).

The new vision that Saudi Arabia plans for 2030 is for economic changes and radical transformation of the Kingdom from an oil state to an investment strategy. The program is a part of the reform plan for the Kingdom; although it is the largest oil producer in the world it intends to diversify and update sources of income. Without dependence on oil, this strategy will help to increase foreign investment opportunities, especially given that Saudi Arabia has fertile materials that have not been yet exploited.

There are raw metals such as gold, bauxite and phosphate. The Kingdom of Saudi Arabia has phosphates reserves equating to around 3,500 megaton, being one of the world's largest single deposits. These types of raw metals are important stimuli to opening up the country and developing its infrastructure, according to a report from International Mining (2012). In 2004, the Saudi Arabian government set up a new mining code, which targeted the ease of investments from the private sector in the mining industry as well as making it more profitable and thus more attracting. Moreover, mineral royalties are not present as well as 20% tax liability. In addition, foreign entities have full property ownership and can be entitled to importation of equipment and machinery completely tax-free, they are also given legal protection like that of local companies (International Mining, 2012). The government adopted a new mining code in 2004 aimed at making private sector investment in the mining industry easier and more profitable. There are no mineral royalties, and tax liability is reduced to 20%. Also, in accordance with the Saudi Foreign Investment Act, foreign entities enjoy full ownership of property, and may be entitled to tax-free importation of equipment and machinery, and are given the same legal protection as local companies (International Mining, 2012).

Perhaps more importantly, Saudi Arabian has a young population and these young people need jobs; by working in the private sector, they have the ability to develop themselves without relying on others, but they still need the necessary support of their government. The growing numbers who will enter the labour market over the next few years will benefit the

private sector (World Economic Forum, 2010) by providing the requisite skills and taking lower salaries than the foreign workers. In 1997, the Greater Arab Free Trade Area (GAFTA) was established, which the Kingdom of Saudi Arabia is a founding member of. The members primarily consist of Arabian Gulf countries. Moreover, the Kingdom is also a member of the World Trade Organisation (WTO), which promotes further free trade opportunities, and therefore offering a more stable, open, and supportive environment for trading, in line with the WTO rules (Industrial Clusters, 2012).

More recently, in 2016 King Salman has launched a project that connects Egypt to Saudi Arabia via a 30-mile bridge over the Red Sea. The project will also involve a train line, and construction will take from five to seven years. As well as connecting the two countries together, it will also connect the Arab world in both Asia and Africa, which is expected to boost tourism and trade between the two continents. The anticipated level of income from this project is up to 200 billion dollars (King Salman Bridge, 2016).

This study addresses an existing problem, which is the perception of trust among members of a multicultural team, it appears to get progressively more serious over time, as there will soon be an increase in cultural blending within international companies in Saudi Arabia, and as a result cultural differences between these nationalities and different concepts will arise. It will be important to know as to how trust can be built between these nationalities and what kind of level of communication and interaction is the most effective between these nationalities. This study will help international companies to pay greater attention to what the perception of trust is between cultures and its impact on communication between team members from different nationalities and cultures against a background of a growing economy in Saudi Arabia.

## **2.7 Summary**

Overall, international companies in Saudi Arabia are encouraged to employ more nationals and create jobs in a process known as Saudisation. This may have an influence on issues related to trust and communication in multicultural teams in Saudi Arabian companies. There are also some variables such as religion, gender, nationality and language which all may impact on perceptions of trust, given the cultural context. The next chapter explores the perceptions of trust identified in existing literature to see which are trust determines impact on perception of trust

This chapter has established some understanding of Saudi Arabian culture. As the focus of this thesis is on Saudi Arabian companies, it is considered useful to be aware of the likely cultural perceptions and influences of Saudi Arabian team members. Therefore, this chapter has given an overview of the country's history, culture, Islamic identity, and it has also explained how the country is undergoing a rapid economic development programme. However, although huge oil revenues are funding the modernising of the country's infrastructure and industrial capabilities, it is not clear whether the cultural perceptions and behaviour of Saudi Arabians are also changing. The Saudi government is also trying to diversify away from dependence on oil, and that means there are more changes which will be happening within the country.

The following chapter will discuss the perception of trust as well as the determinants of the trust that has an impact on this perception.

## Chapter three: Literature Review

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### 3.1 Introduction

This chapter reviews existing literature associated with the perception of trust among multicultural teams. It also explores different contextual variables, such as cultural differences and similarities, social experiences and personality characteristics. The first section of this chapter begins by discussing trust in terms of its definitions of the trust in different disciplines. After this, the second section discusses the foundations of trust in sociological and psychological disciplines. The third section describes various theories and models on the perception of trust, such as attachment theory, social learning theory, social exchange theory, Mayer's trust model, and cultural variables. The fourth section links the core concepts and constructs of the models and theories on trust to the perception of trust, whilst the fifth section discusses the research gaps in the existing literature on trust and areas for further investigation. Finally, the sixth section summarises this review of literature.

### 3.2 Trust: core concept

One of the key challenges in studying trust is the absence of an agreed definition of trust. Indeed, within the wider academic literature and social discourse, there is a little agreement on exactly what 'trust' is; a situation that has led to a profusion of definitions (Hosmer, 1995: 379-80). According to Harris and Goode (2004), there are nearly 400 definitions of trust in cultural and systems studies. Mayer et al. (1995) argue that a clear obstacle in defining trust is the complexity of the factors affecting trust, including personal characteristics, socio-cultural aspects and, above all, the lack of theoretical and empirical support for their influence on the development of trust and consequences on relationship building. For example, Dasgupta (1988:51) argues that trust is having "correct expectations about the actions of other people that have a bearing on one's own choice of action when that action must be chosen before one can monitor the actions of those others". Individual personalities and national cultures may influence these expectations and provide a variation in viewpoints about trusting the other partner. Uslander (2008:18-19) further argues that "Moralistic trust is not a prediction of how others will behave. Even if other people turn out not to be trustworthy, moral values require you to behave as if they could be trusted". This is

consistent with Fukuyama's (1995) view of trust as "the expectation that arises within a community of regular, honest, and cooperative behaviour, based on commonly shared norms, on the part of other members of the community".

Trust has been studied by many different disciplines. Baier (1986:235) concluded that trust is an organisational management state composed of the organisational experience of individuals. He suggests that "trust [...] is accepted vulnerability to another's possible but not expected ill will (or lack of good will) toward one", while he also stresses that trust "is reliance on others' competence and willingness to look after, rather than harm, things one cares about which are entrusted to their care" (Baier, 1986: 259). In a similar context Mayer et al. (1995:712) define trust as the "willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party." This is consistent with the view of Colquitt et al. (2007: 909) who note that: "The trust literature distinguishes trustworthiness (the ability, benevolence, and integrity of a trustee) and trust propensity (a dispositional willingness to rely on others) from trust (the intention to accept vulnerability to a trustee based on positive expectations of his or her actions)". In the same way, Mishra (1996) describes trust as being one party making themselves vulnerable to the other party, solely based on belief. This belief entails that the party you are trusting is both open, competent, concerned, and reliable.

According to sociologists, trust is understood in terms of "the expectation of the other party in a transaction, the risks associated with assuming and acting on such expectations, and the contextual factors that serve to either enhance or inhibit the development and maintenance of that trust" (Lewicki and Bunker, 1996: 33). In addition, Sztompka (1999) defines trust as an expectation that others will act in ways that are conducive to an individual's well-being and, because there is no guarantee of this, trust is a kind of gamble involving some element of risk; it is a bet on the future, contingent on the actions of others. Lane and Bachann (1998: 31) maintain that trust is "a social phenomenon, which makes work within organisations easier, and collaboration among organisations possible, specifically in a world of increasing uncertainty and complexity". Hence, from a sociological point of view, trust must be considered as assets of shared elements (teams and groups), rather than of separate individuals. In this respect, trust is connected with the relationships among individuals rather than with their psychological conditions taken individually. Consequently, trust occurs in a social structure, as the individuals of that structure are established in accordance with the probable prospects

formed by the presence of such individuals, or “their symbolic representations on which all social relationships ultimately depend” (Simmel, 1964: 5).

A succinct and unanimously acknowledged definition of trust in the area of sociology continues to remain difficult to provide and is employed in a number of different ways in organisational research. Some conceptions stress on the strategic and calculative proportions of trust in organisational environments. Burt and Knez (1992), for instance, viewed it as “anticipated cooperation”, contending that the “issue isn’t moral... it is office politics” (Burt and Knez, 1996: 70). Other conceptions emphasise on social and moral aspects of trust, including “the expectation [...] of ethically justifiable behaviour” (Hosmer, 1995). Elsewhere, the concept of trust in psychology was defined as “a psychological state comprising the intention to accept vulnerability, based upon positive expectations of the intentions or behaviour of another” (Rousseau et al., 1998: 4).

Trust between two companies or firms denotes inter-organisational trust, and works to build a relationship between two organisations. For instance, a number of companies place their trust in United Parcel Services to deliver their correspondences to their clients. Trust exists between the senior management and immediate managers, such as supervisors, or between workers and leaders, which is called inter-organisational trust. The belief of the managers about the workers, that they are honest and true in their work, and competent to execute the given task and works for the well-being of the firm, is defined as intra-organisational trust. Similarly, scholars define intra-organisational trust from the perspective of workers. When workers view the actions and behaviour of the company’s management towards employees’ welfare, respect and dignity, employees place their trust in the management (Starnes et al., 2010).

Within an organisational context, interpersonal trust operates between co-workers within teams and groups. The definition of interpersonal trust, presented by McAllester (1995: 24), is related to “the extent to which a person is confident in, and willing to act on the basis of the words, actions, and decisions of another”. Dirks (2006) argues that interpersonal trust is one of the aspects of organisational trust. The aim of this research work is to study trust among members of multicultural teams within multinational organisations; therefore, interpersonal trust is the main focus of this study. In this thesis, the terms ‘trust’ and ‘interpersonal trust’ are used interchangeably. Taking these definitions as a whole, it is therefore evident that the construct of trust is generally expressed as an optimistic expectation of the trustor about the behaviour of a person (trustee) and generally occurs under the condition of vulnerability to the

interests of the individual, while at the same time it also depends upon the behaviour of other people.

### **3.2.1 Foundation of Trust in sociology and psychology**

The understanding of trust is critical among co-workers in determining the nature of the relationships among co-workers in teams. A detailed discussion about the conceptualisation and perception of trust among co-workers in both teams and groups at an organisational level is presented in the next section

Among all individuals involved in a social relationship, the sociological basis of trust is built on emotional foundations that balance its cognitive base. For instance, in affective links of friendship and love, trust generates a social condition in which penetrating emotional feelings could be created, leading to deception of an individual's trust and a sense of emotional outrage in the deceived. In organisational life, multicultural teams serve as micro-communities in which team members interact with other, establish social connections with each other, and consequently inter-personal trust is considered an important element in stabilising social relationships among team members. As Porter et al. (1975: 497) state: "Where there is trust, there is the feeling that others will not take advantage of me". Trust is founded on the belief that what is expected will be found (Deutsch, 1958). A definition is created of inter-personal trust as the degree to which individuals are self-assured and keen to act on the basis of actions, words and the decisions of others.

Yet it must be clear that interpersonal trust has a rational and an affective basis. As Lewis and Wiegert (1985: 970) note: "We choose whom we will trust, in which respects and under what circumstances, and we base the choice on what we take to be 'good reasons', constituting evidence of trustworthiness". There is choice in trust, and that choice may be influenced by emotional responses. Actions, words and decisions are taken, based on reasons that have an emotional foundation. Yet such actions, decisions and words have a significant impact on economic growth, societal stability and the well-being of individuals. This is an indication of why an understanding of interpersonal trust, a consequence of social relationships, may be seen as important within communities, societies and nations.

Social relationships are built on affect-based trust, which refers to "emotional bonds between individuals" that rely heavily on "genuine care and concern for the welfare" of the other individual (McAllister, 1995: 26). It highlights the mutual respect of the individuals in the relationship, based on empathy. Cognition-based trust, on the other hand, is trust that is



based on the cognitions of performance, such as reliability, competence, dependability and responsibility. McAllister (1995) argues that the affect-based trust is the cause of emotional attachments being formed between colleagues. This argument is based on the level of cognition-based trust, which is met, so that individuals are readier to form types of emotional attachments with colleagues. Cognition-based trust, he argues, influences the affect-based trust. In this relation, Dirks and Ferris (2002) note that this analysis of studies of assumed backgrounds and consequences shows that measurement of trust in the management, which combines affective and cognitive elements, is associated differentially with results, when compared with strictly cognitive measurements. Similarly, Ergeneli, et al., (2007) found a strong, significant relationship among overall psychological empowerment and cognition-based trust in managers. Even though cognition-based trust coincides with competence and meaning aspects, the impact is related solely to the affect-based trust.

Psychological and social theories have shown that trust develops from childhood and is influenced by the ethics of society and also by the religious and moral practices one acquires throughout one's life. It is therefore important to consider as to how society and religion can play a major role in developing trust. Based on research conducted by a number of social scientists (Erikson, 1994; Allport, 1961; Cattell and Filtzer 1965; Rosenberg, 1956, 1957), it is the social trust that is the key character attribute of individuals. Social trust is the main part of personal features, which include reliability in co-operation, and optimism, among other things. Uslaner (1999, 2000) argues that individuals learn trust in their childhood from their parents.

He provided evidence from two studies, showing stages of interpersonal trust of individuals that were more stable in his surveys and concluding that social trust does not depend on the experience of mutuality. Those who have had a supportive upbringing do not necessarily engender more trust than those who have lacked care and attention from their parents or society. To support this view, Uslaner (1999, 2000) states that it depends on two main features, namely, the ability to control one's own life and optimism. In other words, trust is more closely related to the type of features of individuals and personal feelings than to external life conditions. Delhey and Newton (2005:4) suggest that "it is learned in early childhood, and tends to persist in later life, changing only slowly as a result of experience thereafter, especially traumatic experience. If the parents provide their child with the required support and build his confidence in such a way as to suit present-day society and maintain their promises to him, the child may gain more inherent trust from them". Lewis and Weigert (1985:5) argue that:

*“The manifestation of trust on the cognitive level of experience is reached when social actors no longer need or want any further evidence or rational reasons for their confidence in the objects of trust. Although some prior experience with the object of trust is a necessary condition for establishing the cognitive element in trust, such experience only opens the door to trust without actually constituting it”.*

From the above discussion, it is clear that the perception of trust has deep foundations in sociological and psychological disciplines. Various sociologists and psychologists have proposed models and theories on factors affecting the perception of trust and development of trust. These theories explain the mechanism through which the perception of trust between individuals is affected. The next section illustrates theories and models on perception of trust.

### **3.3 Theories and models on perception of trust**

In this section, different theories and models on trust are presented, whilst looking at their impact on the perception of trust as a whole.

#### **3.3.1 Attachment Theory and development of dispositional trust**

Bowlby et al., (1989) and Bowlby (1977) offered attachment theory to explain the formation of dispositional trust in children during their early childhood and infancy, though it does not describe the experiences of children in their earlier life, leading to generation of trust or distrust among children. However, the seminal work conducted by Spitz (1955), and later researchers such as Bretherton (1992), showed the validation of attachment theory. According to this theory, infants establish their first attachment to caregivers/mothers, and show dependence on them for protection from both physical and psychological harms. Hence, infants, as helpless human beings, establish their first relationships with caregivers by trusting them for receiving the nurturance and provisions of life. Bowlby (1969) called this relationship an ‘inner working model’ between the caregiver and child, which exposes the latter to social life.

A sense of security and dependability is regulated by the attachment system between the child and caregiver. The absence of a secure caregiving system in the earliest life of children causes psychological distances in children, which ultimately results in abnormal behaviours in establishing positive relationships with others throughout their lifespan. In contrast, the positive relationship resulting from a positive attachment experience gives rise to a well-

balanced and stable personality. The attachment theory offered by Bowlby stimulated further interest in this direction, which led to the development of attachment styles; for example, three attachment patterns were observed in infants' attachment: secure, avoidant and ambivalent (Waters et al., 1979), which were further empirically validated by Bartholomew (1993). Several other researchers identified similar attachment patterns in the adolescent and adulthood stages of humans (Cassidy, 1999; Markiewicz et al., 2006; Crawford et al., 2006). Many researchers identified a similarity in the attachment styles assumed by parents and those by children, thereby predicting attachment patterns of children based on the those of the parents (Neff and McGehee, 2010; DiTommaso et al., 2003). These data indicate that upbringing has a deep effect on the pattern of trust developed by infants during their adolescence and adulthood stages of life.

In addition, it is more likely that dispositional trust is the product of the responses and experiences gained by the infants through their modes of attachment and subsequent attachment styles (Nickleson and Nagle, 2005). It can be argued that the development of a particular attachment depends on the extent of the trust placed by a child upon the caregiver, or more specifically, the ability of the child to trust others determines the nature and depth of the trusting relationship (Karavasilis et al., 2003). Some studies provided empirical evidence to support this notion, by showing the strong correlation between chronic loneliness and a low level of trust (Rotenberg 1994; Terrell, Terrell, and Von Drashek 2000).

In addition, Rothbaum et al., (2000) conducted a study to compare the attachment styles of children in Japan and the USA, and showed that Japanese children seem trusting in-group (inmates, friends and relatives), compared to out-group (strangers, foreigners). However, children from the USA showed unconditional loyalty to both in-groups and out-groups. Trust was shown by Japanese children in the form of closeness, sharing secrets and expressing affection, which was learnt through attachment styles developed by them during their early socialisation, which was tightly governed by social values/roles and networks. Researchers argued that this is the reason why the Japanese are known to build relationships based on assurance rather than trust, and which forms the basis of the low level of trust of Japanese people in foreigners, compared to their counterparts in the USA (Rothbaum and Trommsdorff, 2007; Yamagishi, Cook, and Watabe 1998). Assurance is used as a tool for mitigating uncertainty, which eliminates the need for trust.

### **3.3.1.1 Criticism on attachment theory**

Harris (1998) is one of the main critics of the attachment theory's assumption that upbringing/nurture is a main factor in shaping the personality' traits of the child. He argues that a major influence on the personality characteristics of the child comes from their peers. In order to survive in a circle of peers, children learn many things from them, which in turn become part of the child's psychological make-up. For example, the child may continue speaking in their native/mother tongue but they also learn to speak other languages spoken by their peers. It can also be argued that understanding others and expectations from others are the main factors through which psychology dictates trust in social relationships. This can possibly lead to the lack of affect-based trust, when the said grown-up child is required to make an affective relationship with other people in the workplace. This indicates that social psychological developments impact on the way children understand other people in their late childhood and adult stages. Another critic commented that attachment theory is confined to infancy or childhood stage; however, this is not the case in every individual, as teachers, siblings, friends or spouse may also serve as an attachment model for him/her (Field, 1996). Thus, in an individual's life, more than one attachment model may exist, which may influence the personality and cognition development of a child (Field, 1996).

### **3.3.2 Social learning theory and development of trust**

There are few studies providing theoretical understanding about the stability of trust and the extent to which it changes through gaining more social experience. According to Luhmann (1979: 5) "trust is a social relationship... [It] occurs within a framework of interaction which is influenced by both personality and social system, and cannot be exclusively associated with either". Rotter (1967, 1971) proposes a social learning theory that is based on the universal judgment that a particular behaviour causes the particular outcome. According to social learning theory, dispositional trust is equivalent to the expectancy. Rotter expanded further on the development of dispositional trust by commenting that children learn patterns of trust or distrust by observing the behaviour of their parents, teachers and peers, and learn to link them to either positive or negative behavioural outcomes, importantly those which are supposed to affect them directly.

Rotter further explained that trust is specific to situations or social agents and developed the generalised view of expectancy associated with behavioural patterns of people in social relationships. Thus, Rotter modelled the behaviours of different social agents in different

situations, and concluded that trust may be either strengthened or discouraged as a result of a particular behavioural outcome. If agent A has a high expectation that agent B will show peculiar behaviour, it means that the former is more confident that the latter will show the desired or expected behavioural outcomes. Importantly, the behavioural outcome of agent B must come up to the desired expectations of agent A. The ability of agent B to show the desired behaviour outcome was termed as behaviour potential, and the behaviour outcome itself was called reinforcement. Based on the expectancy (E) of agent A, reinforcement value (RV) and behaviour potential (BP) of B, Rotter developed the following predictive formula:  $BP = f(E \& RV)$

The above formula shows that the potential to show the desired behavioural outcomes is the function of expectancy and reinforcement value. The higher the values of expectancy (desirability of the outcome) and the reinforcement value, the higher the potential of agent B to show the desired behaviour outcome. For example, in the event of positive events, the dispositional trust or expectancy becomes reinforced and vice versa (Yunjie et al., 2006). The openness to experiences, a dimension suggested by Goldberg et al., (1999), plays a critical role in adjusting the child's expectancy in response to negative outcome behaviours of the trustee.

The process of social learning continues through the adulthood stage, which ultimately leads to the development of trust. Thus, many scholars argue that the trustor gathers separate variegated judgments gathered from continuous interpersonal engagements (Xu et al., 2004) and these experienced-based judgments form the “blended evidence of experience” (Stack et al., 2004). This notion is supported by Luhmann (1972: 72) who posited that prior experiences determine the nature and extent of the trust placed by the trustor in the trustee, because trust is comprised of “learned general dispositions for preferring to resolve problematic situations in cases of doubt through trust, or through distrust”. Bandura and Walters (1977) argued that the trustor learns and models trust from gaining direct experience from the same situation and then applying these models in similar situations to infer the generalisable expectancy. These experience-based learning processes lie at the core of SLT theory. However, there is no empirical evidence regarding the role of adult experience in development of trust between the trustee and trustor (Yamagishi, 1998).

### ***3.3.2.1 Criticism on social learning theory***

At the same time, it is also evident that criticism has been directed against the social learning theory. The assumption of the social learning theory is that the learning process is

made visible through their actions and behaviours; however, it is criticised that all of the social learning outcomes are not visible. The trustee may use the cognitive process to process the outcomes of past experiences and may make choices opposite to expectations of the trustor (McLeod, 2011). The social learning theory does not provide an explanation for reciprocal determinism, which represents the relationship between the environment, personality and cognitive processes, which may indicate the complexity of the trust development between the trustee and trustor (Funder, 2015). Having said that, Seymour et al., (2014) have argued that the social learning and social exchange theory coincide with each other. They support this argument by putting forward both the social exchange theory (Lawler, 2001) and theory of reciprocity (Molm, 2010), stating that these theories shift their emphasis on the objective outcomes of exchange, such as the inequality of resources, to subjective outcomes, such as trust and emotion. Social exchange theory argues that positive emotions can be produced from social interactions and this is then consistent with the social learning theory, where these emotions will reinforce continued interactions, such as trusting people (Emerson 1976; Shlenker, 1974). The social exchange theory provides an explanation for reciprocal actions, which is presented in the next section.

### **3.3.3 Social Exchange Theory (SET) and trust**

Social Exchange Theory (SET) draws on social and social psychological disciplines, and is composed of multiple concepts from both social and psychological domains (Cropanzano et al., 2005). According to this theory, resources are exchanged between two transacting parties using the mechanism of reciprocity. During a social transaction, the trustor and trustee interact with each other in their social life, and one agent repays either good/bad deeds of another agent (Gergen, 1969; Goulder, 1960). The relationship between trustor and trustee determines the quality of the exchanges and strength of trust (Blau, 1964). The important features of SET include the initial behaviour of the trustor to the trustee, the reciprocal response of the trustee to the trustor's expectations and the development of trust or mistrust between the trustee and trustor. The initial expectations of the trustor, such as a co-worker or supervisor to the trustee, are referred to as the initial actions (Eisenberger, Lynch, and Aselage, 2004). Positive initial actions may cover many activities in favour of the transacting parties, such as offering moral support, organisational support (Riggle et al., 2009) or justice (Cropanzano, and Rupp, 2008). Similarly, negative initiating actions may include bullying (Lewis, 1999; 2014; Ryaner, and Keashly, 2005), harassing, incivility or abusive supervision (Tepper et al., 2009) in the workplace.

The target person, who may be a co-worker or subordinate, can reciprocate with positive or negative or negative behaviour depending on the nature of the imitating behaviour from the actor (Eisenberger, Cotterell, and Marvel, 1987; Gergen, 1969; Gouldner, 1960). The outcome behaviours, resulting from the initiating actions, are collectively termed as 'reciprocating responses'. SET predicts that positive imitating actions of the actor are rewarded with positive reciprocating responses from the target, which ultimately leads to establishment of trust between the actor and the target.

Similarly, negative initiating actions from the actor are punished with negative reciprocating responses from the target, which reduces the positive perception of trust between the actor and the target. A series of positive reciprocal exchanges between the actor and the target enhances the trust and affective commitment between two transacting parties in social life (Meyer et al., 1997; Meyer, Stanley, Herscovitch, and Topolnytsky, 2002). Very few predictions of SET are empirically supported; for example, Aryee et al (2002) showed that transactional justice caused an 'increased level of trust between the manager and employees. However, many constructs and predictions of SET are not empirically proved by the researchers working in the trust and organisation domains (King-Casas et al., 2005).

### ***3.3.3.1 Criticism on Social exchange theory***

Various critics have criticised the assumptions of SET. Cropanzano et al. (2002) critiqued SET's assumptions of initial actions and target responses. There are several overlapping points and similarities between them, which make it complicated. SET employs two constructs: the positive, such as superiors' help and support to the employees, and negative aspects, such as incivility and abusive supervision. SET does not clearly distinguish them from each other, which causes confusion among SET researchers. For example, some SET researchers divide SET into two parts: hedonically positive and negative constructs of SET (Cropanzano and Mitchell, 2005). Another criticism on SET is related to its inability to distinguish between behavioural inaction and action. Even some researchers and theorists are of the view that hedonically positive constructs (trust, justice) are not quite the same as that of hedonically negative constructs (distrust, injustice). Cropanzano et al. (2016) also criticised that SET offers behavioural assumptions and predictions, which are imprecise and general.

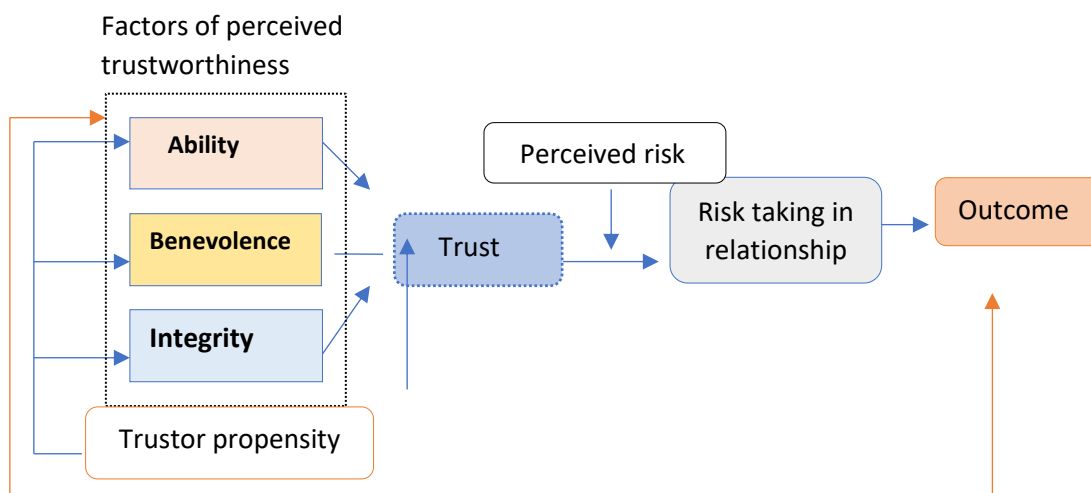
This theory has been criticised in dealing with only economical relationships between individuals and between individual and organisations, given that it does not account for the cultural variations which dictate the terms of exchange within a social setting (Mearns, 2000).

Furthermore, this theory does not explain the pattern of exchange relationships within a group and their impact on the group decisions, as it posits on the actions of individuals independently within social exchange relationships (Mearns, 2009).

### 3.3.4 Mayer's Interpersonal Trust Model

Mayer et al. (1995: 712) presented a model of trust based on the personality characteristics of the trustee and defined trust as “the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party. Figure 3.1 below captures the three characteristics of the trustee – ability, benevolence and integrity – that appear to be necessary for allowing trust to be developed between the trustor and the trustee.

**Figure: 3.1 Mayer's (1995:715) model of characteristics of the trustee.**



The relationship between different components in the model has been represented through arrows.

The perceived trustworthiness factors were derived from literature regarding trust, in which these three factors were often repeated; they therefore appear to describe trustworthiness to a greater extent. This model serves as a simple yet solid foundation to test the proportion of trust held by one party for another party. The characteristics of the trustee and trustor's propensity in Mayer's trust model are explained below:

#### 3.3.4.1 Propensity of trust

The propensity of trust represents the generalised expectation of the trustor to trust the trustee. It may also represent the general inclination of the trustor to trust the trustee. This trait



determines the proportion of trust, which can be placed on the trustee prior to obtaining in-depth data about the personality of the trustee. This trait is dependent on the individual's personal experiences, their developmental experiences, socio-cultural backgrounds and personality types, which means that people belonging to different socio-cultural environments and having different set of experiences may vary in their inclinations to trust others. An extreme case of this trait can be observed in the case of blind trust. The trustor propensity gives rise to three factors of perceived trustworthiness such as ability, benevolence, and integrity.

- **Ability**

Ability represents the skills and competencies possessed by the trustee in the specific domain, due to which the trustor can trust the other party. The skills and competencies are domain specific in this model; for instance, a trustee may have required training, qualifications and experience in one domain, such as a technical area, but he/she may not have the right training and experience in the other domain, such as interpersonal communication (Zand, 1972). In this example, the trustee may be trusted to execute the analytical tasks requiring technical and analytical expertise; however, he/she may not be trusted to perform interpersonal communication with the customers/clients.

- **Benevolence**

This trait represents the positive orientation of, and belief in, the trustee towards the trustor. Trustees with benevolence perceive that the trustor will never hurt them and will always do goodwill to them. If the trustee is more benevolent, then it means that he strongly believes that trustor will help him and will lead him to the path of success. This trait develops due to the specific attachment of the trustee to the trustor (Schoorman et al., 2007). For instance, benevolence can be observed in the attachment between the protégé (trustor) and the mentor (trustee). The mentor always strives to help the protégé, even though the former is not required by the latter to do so. There is no expectation of extrinsic reward on the side of the mentor.

- **Integrity**

The trustor will only trust the trustee with integrity. The integrity of the trustee can be defined as the ability of the trustee to adhere to certain principles and values, which are considered acceptable by the trustor. Thus, integrity involves two main elements: adherence to a set of principles and acceptability of these principles to the trustor. If a trustee is committed to seek profit at any cost, they will not score high on integrity with the trustor, unless the trustor thinks that 'greed is a good act'. The acceptability of the norms followed by the trustee has

been termed as moral integrity (McFall, 1987). The trustor's perception about the trustee's integrity is influenced by other people's communication about the trustee, the degree to which the trustee is consistent in his dealings with other fellow beings and his past actions.

This model suggests that perceptions of the trustor of the benevolence, ability, and integrity of the trustee serve as an important function for enabling the trustor's decision to trust the trustee. Therefore, Mayer's interpersonal trust model will primarily inform the conceptual frame of this study. As this research only focuses on the factors influencing the decision of the trustor to trust the trustee, the full cycle of trust involving risk taking has not been explained, as shown in figure 3.1 above. In other words, this research intends to explore the impact of the perception of trust on the decision of members from different cultural backgrounds in multicultural teams to trust each other, and if they differ in their benevolence, ability, and integrity, which are used as criteria to evaluate the trustworthiness of the team members.

#### ***3.3.4.2 Criticism of Mayer's trust model***

The main criticism which has been directed towards Mayer's interpersonal trust model is that it is too simplistic and ignores several other dimensions of trust, which are also personality oriented, such as reciprocity of trust, affect and emotions. In addition, Schoorman et al. (2007) critiqued that Mayer's trust model is unidirectional in its focus on interpersonal and personality-oriented characteristics; however, it precludes reciprocity of trust, which is symbolic in trusting relationships in different cultural settings, such as Middle Eastern and Asian cultures, which value the reciprocity of trust in their relationships. This model does not suggest how to measure trust (willingness to be vulnerable) within an organisational setting. Though this theory has been tested by cross-cultural studies, it has not been tested for measuring its impact on trusting relationships within multicultural teams, sharing the same workplace and offices within multicultural organisations.

#### **3.3.5 Context-specific cultural variables – perspective on the perception of trust**

Context-specific cultural variables play a critical role in mediating trust between two parties. Most of the research work conducted on cultural similarities and differences have been conducted on the perception of trust versus and between countries. For instance, a survey conducted on 16 West European countries showed that people trust their countrymen more than they trust people from other countries (Ghemawat and Reiche, 2011). It was further found by the survey research that the trust level was further decreased when people from two different European countries engage in business transactions. In addition, trust between individuals from

the European countries and other nationals were found to be at the lowest state. This indicates that as the cultural variations increase between two countries, trust between individuals from these countries keeps decreasing, indicating the role of cultural similarity and differences in enabling the decision of the trustor to trust the trustee.

### **3.5.1 Communication**

Trust is built through communication, exchanging quality information about each other, and being open to each other. This is only possible when the language of two transacting parties is the same (Ochieng and Price, 2010). Language is the medium through which both parties share information, and some studies found that trade and services exchanges were increased between countries using the same language, and the main reason attributed to this higher trade was the increased perception of trust generated through the enhanced communication between them (Earley and Gibson, 2002). Another study suggested that cultural differences disrupt communication, which further impedes the free flow of information between two individuals, through misinterpretation of the intentions and unwillingness to accept risk during transactions (Triandis, 2000). In other words, the less communication between the trustee and the trustor, the higher the mistrust between them. Thomas et al. (2009) provided evidence that trust between two transacting parties can be augmented through increasing knowledge sharing, which is only possible when both parties use the same medium of communication to share information. Information and knowledge sharing subsequently enhances the trustor's perception of ability, benevolence and integrity of the trustee (Mayer et al., 1995). These data suggest that communication plays an important role in enabling the decision to trust others.

Communication also plays a critical role in affecting the development of trust between multicultural team members. When working with multicultural teams, attention must be paid to communication channels for effective practices, as team members are from different cultures and thus, have different perceptions of trust. Salas et al (1992: 4) defined a team as being “a set of two or more people who interact, interdependently and adaptively toward a common and valued goal or mission”. This highlights the fact that the members of the team are aiming towards a shared objective, with the implication that effective communication has an important role to play in the successful co-ordination of team members. This issue of communication between team members becomes particularly relevant when the team members being considered come from different cultures.

Ochieng and Price (2010) studied communication in multicultural teams that had worked on various projects in Kenya and the United Kingdom. Their findings suggest that there is a general need for effective communication and collectivism across different types of multicultural teams. The study was based on interviews with 20 project managers, and the results showed that communications within multicultural project environments could be effective when project managers demonstrated an awareness of cultural variation.

Cross-cultural collectivism, communications, trust communication, and empathy in leaderships are described by participants as critical components of establishing a multicultural team (Ochieng and Price, 2010). Trust and effective communication were found to be important components of a successful multicultural team, along with developing a collective approach among team members and the support of managers who have empathy for the team members' different cultures.

Trust can establish and maintain co-operation between multicultural team members, if the perception of trust is associated with reliability in what a person does and says. This trust increases through the reliable behaviour of team members, and this in turn increases effective communication within the team (Ochieng and Price, 2010).

It is also suggested that multicultural teams have large advantages as compared to single culture teams, given the increased number of perspectives and viewpoints that come from the different parts of the world and different cultural experiences (Nemeth, 1986). The result is that an increased number of solutions generated for problems that arise tend to be far more innovative within multicultural teams. Furthermore, Earley and Gibson (2002) supported this by claiming that acquiring and developing a second language increased the skill of solving problems.

On the other hand, Triandis (2000) has argued that multicultural teams are more likely to suffer from higher levels of mistrust and higher levels of miscommunication; this can occur due to a lack of fluency and clarity in the use of a second language (Scollon, 1995). Non-native speakers may be reluctant to admit they do not understand something in a foreign language, as they feel this may cause them to be unfairly judged as lacking intelligence or professional knowledge. In other words, a lack of second language skills by non-native speakers may increase mistrust from native speakers because the non-native speakers are perceived as lacking in general ability.

Because a native language is learnt at an early age, individuals are generally unaware of how culture influences the way we communicate and behave. Consequently, when interacting with people from a different cultural background, we are often confronted with language, rules and norms that are unknown to us, leading to confusion and resulting in misunderstandings (Eisenberg et al., 2013). This again highlights the idea that the perceptions of individuals are structured primarily by their cultural upbringing. The implication is that perceptions of trust may not only differ between cultures, but such differences will become even greater with the added misunderstandings that arise from confusions in the use of different languages.

In Ochieng and Price's (2010) study, the Kenyan participants were from a culture that is highly tribal, which means it is difficult for them to build trust with individuals from a different tribe. This is because survival and loyalties may be associated with being a member of a particular tribe historically, whereas other tribes may be regarded as competitors for land and resources. In some instances, conflicts and even violence or warfare could have broken out between different tribes, further strengthening such perceptions. This consequently suggests that the importance of tribal influence must be taken into account, when investigating the role of trust, which is especially relevant to a study on Saudi Arabia, which still remains a very tribal society.

Organisational communication among multicultural teams in Sweden and China indicated that barriers to communication were as a result of the cultural influence and different behaviours in the work place (He and Liu, 2010). Culture has a significant influence on the way people think and behave, which results in different understandings towards organisational vision and purpose (He and Liu, 2010). Butler (1991: 647) suggests that openness, as "freely sharing ideas and information" with others, leads to open communication in organisational settings; where managers exchange thoughts and ideas freely with employees, it has been found to enhance perceptions of trust (Butler, 1991; Gabarro, 1987; Shaw, 1997).

However, multicultural teams and communication between members have implications related to perceptions of trust and performance in the work place. A lack of communication between members of a multicultural team can simply occur due to a lack of fluency and clarity in the use of a second language. In other words, a lack of second language skills by non-native speakers is said to increase mistrust on the part of native speakers because the non-native speakers are perceived as lacking in general ability because of their weak communication skills.

Therefore, this indicates the increased number of perspectives and viewpoints that can come from different worlds and different cultural experiences. Furthermore, the findings of Ochieng and Price (2010) suggest that the importance of tribal influence must be taken into account when investigating the role of trust, as well as the type of industry where the multicultural team operates. These findings were based upon the general perception that trust is associated with reliability in a person's actions and words, which then increases openness and communication between multicultural team members. Bearing the above issues in mind, this research will explore the roles of trust and communication in multicultural teams in Saudi Arabian companies.

### **3.5.2 Religion**

Religion is also considered a powerful marker of cultural differences, because religions carries norms, moral principles and values associated with behaviour, living styles and patterns of communication and interactions among individuals. The proportion of followers of Christianity, Islam, Hinduism and those who are non-religious constitute 33%, 21%, 14% and 16% respectively. Christianity has been divided into 34000 different factions/sects, similarly, Islam and Hinduism are subdivided into several factions/sects due to ideological differences (Ghemawat, and Reiche, 2011).

Religious sects give rise to particular social groups within the same society and across transnational boundaries. These differences affect the trusting behaviour of interacting parties from different religions. Recently, some studies suggested that trust was found to be higher among people adhering to the same or a similar religion, and it decreases due to religious differences between two religions (inter-religion) or two separate groups within the same religion (intra-religion). However, intra-religious trust was higher than inter-religious trust, thereby showing the positive perception of individuals towards each other within the same religious group (Chuah et al., 2016; Grim et al., 2014, The Institute for Economics and Peace, 2014).

The study conducted by Chuah et al., (2016) showed that religiosity and religious affiliation to the same religion enhanced the level of trust among individuals, through increasing group identity, loyalty, and cooperative behaviour. Religiosity also enables the decision to trust the trustee through overcoming the effects of prejudice and fear among individuals. Indeed, religiosity amplifies the propensity to trust others of the same religion

compared to those following different religions. Interestingly, they found that intra-religious grouping did not affect the level of trust between two transacting parties.

Chuah et al., (2014) performed laboratory-based experiments on Malaysian students from different religious and ethnic groups. They revealed that students with the same ethnicity cooperated more with each other, irrespective of their religious backgrounds. It means that ethnicity may overpower the religious differences, and can lead individuals to trust more than anticipated. However, nationalism or ethnicity is not always the paramount factor in enhancing trust, if religious differences are present. For example, another study tested the effect of ethnicity and religiosity among groups containing Indian Muslims and Hindus, and showed that Muslims trusted only Muslims while Hindus trusted only Hindus, irrespective of their nationality (Chuah et al., 2014). They suggested that strictness of the religiosity and a sense of protection enabled trusting behaviour among individuals belonging to the same religion. Tan and Vogel (2008) showed a similar finding that higher religiosity causes an increased level of trust between individuals involved in social transactions. For example, they showed people with higher religiosity received a greater amount of trust from others, indicating that religion is an important marker of cultural differences. Johnson and Mislin (2011) also described religiosity as a determinant of trustworthy behaviour, and amplifier of the cooperation which manifests in two parties being willing to accept risks in terms of trusting each other.

### **3.5.3 *Cultural values and trust***

Culture is defined as “shared beliefs, attitudes, norms, roles and values found among speakers of a particular language who live during the same historical period in a specified geographic region” (Triandis, 1995: 34). Therefore, culture is nothing but a set of values and norms shared among members affiliated to the same cultural groups. Horwitz (2005) describes how cultural values may vary in terms of surface level and or deep-level differences. Surface level differences include differences in terms of biological characteristics, such as ethnicity, age and gender, while deep level differences are manifested in terms of values, beliefs and attitudes of individuals. Thus, differences in cultural values and norms represent deep level differences, and are bound to impact on the creation of trust between two individuals. For example, several scholars have suggested that trust decreases as the variations in cultural values increase. People with different cultural values show a lower perception of trust, due to increasingly different cultural backgrounds, common social experiences, and a lesser degree of interpersonal similarity and communication (Knouse et al., 1996). Another study proposed that

two transacting parties show a lower level of trust, due to a lack of shared mental models (Knouse et al., 2001).

Byron's 'similarity-attraction paradigm' theory also assumes that people, who are more similar in their socio-cultural values, tend to be closer to each other, and the level of trust is higher among them than among those with different socio-cultural backgrounds (Byron, 1971). The effect of cultural values on trust development can be observed in multicultural teams such as Army coalitions, involving soldiers from different cultures with different values. Research shows that people with different cultural values in multicultural teams are found to have more disputes/conflicts, less communication and lower commitment to the group (Krebs et al., 2006). The authors further showed that people with similar culture values showed more cooperation, cohesion and social identity, and were termed as an in-group. In contrast, people with different cultural values and norms were classified as an out-group.

Generally, people classed as the 'out-group' were perceived to be less trustworthy, less cooperative, less honest and less committed, compared to the in-group members. Therefore, the development of trust will take longer between the out-group members and in-group members, and this proposition is also supported by the theoretical work conducted by Doney et al. (1998: 607), who defined culture as: "a system of values and norms that are shared among a group of people and that when taken together constitute a design for living". Thus, it can be argued that cultural values/norms constitute a foundation of beliefs and behaviours, which are used to make a judgment about the people's trustworthiness. It can be suggested that as long as the behavioural assumptions and cultural values remain the same within a given culture, the likelihood of the development of trust between two individuals increases. For instance, people from individualistic cultures are known for their self-serving motives and have individualistic traits as their cultural values; therefore, the perception of trust in an individualistic culture is determined through the personal capabilities.

Contrary to individualistic and collectivistic cultures are characterised by group achievements rather than individual achievements, and discourage opportunistic motives as a criterion for judging the trustworthiness of the trustee. The trustee's characteristics, such as predictability and distinctiveness, are less important in collectivistic cultures, while behavioural conformity is highly valued in such cultures, and these dictate the judgment of the trustor in trusting the trustee. Thus, within a given culture, cultural values and norms govern



the processes, which are used to develop trust between two individuals or between individuals within a group. Doney et al. (1998:70) stated:

“When trustors and targets share the same norms and values, there is a greater chance that a trusting relationship will form because the direction the target takes to trust is the same route the trustor follows to establish whether the target is trustworthy”.

Trust development can be speeded up, if the transacting parties share the same values and norms, because they use the same processes to measure the trustworthiness of each other. However, with an increase in variation in cultural values held by the two parties, the development of trust is hampered between them, and more time will be required to bridge the gap in cultural values and norms.

Both theoretical and empirical work support this assertion. For instance, Yuki et al. (2005) explored the role of cultural values in the development of trust and found that Eastern cultures trust only those people who are in-group members and share common cultural and in-group values, while individuals from Western cultures seem to trust those who are out-group members. These findings indicate that both patterns of trust were qualitatively found different across Western and Eastern cultures. Brown et al., (2008) showed that culturally similar teams within the United Nations-led peace missions showed more trust and confidence in each other compared to the out-group members. The culturally different team members showed a pronounced display of national identity and less willingness to accept risk (trust), while transacting with members from different cultures.

Shaffer and O’Hara (1995) also supported the argument and differences in how cultural values affect the level of trust between two parties, and these differences can be partly explained through Hofstede’s cultural values dimension of power distance<sup>3</sup> in collectivistic and individualistic<sup>4</sup> countries. Hofstede (1991:14) argued that “the main sources of power are one’s formal position, one’s assumed expertise, and one’s ability to give rewards” in individualistic countries with small power distance. Shaffer and O’Hara (1995: 12) found that customers from

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**Power distance (PD):** Focuses on the degree of equality, or inequality, between people in the country’s society. <sup>3</sup> High PD indicates that inequalities of power and wealth are accepted practices and have been allowed to grow.

<sup>4</sup> **Individualism (IDV) / collectivism:** Focuses on the degree the society reinforces individual or collective achievement and interpersonal relationships. Low IDV typifies societies of a more collectivist nature with close ties between individuals. These cultures reinforce collectives where everyone takes responsibility for fellow members of their group.

higher individualistic countries with small power distance provide evidence that “to establish one’s expertise, competency and ethical orientation during initial encounters may enhance perceptions of trust”. Therefore, uncertainty avoidance<sup>5</sup> is one of the measurements of cultural dimensions specified by Hofstede (1980, 1981), who regards this as being either strong or weak. "Strong uncertainty avoidance" is when (as suggested by Hofstede, 1980, 1981, 2011) an individual is more risk-opposed and so generally less trusting, compared to individuals from weak uncertainty-avoidance cultures who are, consequently, likely to be more focused on the results of cooperation and so are relatively more trusting. Individuals from strong uncertainty-avoidance cultures are doubtful about foreigners and are less willing to cooperate with opponents, whereas individuals from weak uncertainty-avoidance cultures are friendly to foreigners and are ready to cooperate with competitors. In other words, individuals from strong uncertainty-avoidance cultures demonstrate "greater aggressiveness" toward foreigners and have less willingness to make an "individual and risky decision" (Hofstede, 1980: 186-187). In contrast, the weak uncertainty-avoidance culture accepts a wider range of perspectives (Kale and Barnes, 1992). Hence, individuals from this culture are more likely to be friendly to foreigners, despite the fact that foreigners have different opinions and behavioural patterns.

Shaffer and O’Hara (1995) further showed a strong distinction between the out-group and in-group in countries with high collectivism and high-power distance, where development of trust was faster between in-group members compared to out-group members. This then caused Shaffer and O’Hara (1995:13) to argue that “collectivistic countries have in-group membership and ultimately trust may take longer to achieve.....in collectivistic countries business is conducted with whole companies, in individualistic countries business is conducted with individuals (who are members of one’s in-group: therefore, the relationship is then with one person and not the entire company”.

This data clearly indicates that communication gaps arising from the language barrier, cultural values diversity and religion are fundamental determinants of trust, and are considered critical in encouraging or discouraging the establishment of trust between two parties. They only provide a theoretical foundation, showing the potential roles of these factors in trust development. Previously, the relationship between national cultural values and interpersonal

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<sup>5</sup> **Uncertainty avoidance (UA)**: Focuses on the level of tolerance for uncertainty and ambiguity within the society. High UA indicates a structured, rule-oriented society that institutes rules, regulations, and controls in order to reduce the amount of uncertainty. Cultural dimensions by Hofstede, (1998).

relationships has been explored by Strong and Moskalenko (1998), who suggested conducting studies to determine culture specific values and trust. However, the foregoing factors have not been explored in multicultural teams in multinational organisations. Therefore, understanding of the impact of these factors on trust development in multicultural teams/groups within multinational organisations is a critical area of exploration.

### **3.4 Relationship between key concepts among theories**

Attachment theory deals with the assumptions of parental attachment to a child as a factor in moulding the decisions of a child as a trustor to trust others. For example, parents teach that bad groups and criminal people are not trustworthy; this perception of trust will be ingrained in the mental make-up of the child. Psychologically, the trusting behaviour of the child is impacted by the child's upbringing, resulting from his/her attachment style with parents/guardians.

On the other hand, the social learning theory takes advantage of the experiences of people with their siblings, parental figures, teachers and other social members during their childhood and adulthood. Thus, the social learning theory expands into the adulthood stage; and experiences gathered during childhood and adulthood determine the patterns of trusting behaviour of people. Therefore, according to social learning theory, social experiences learnt from the environment and/or during cognitive development determine the pattern of trusting behaviour in individuals.

The social exchange theory covers adulthood behaviour, and individuals exchange economic actions, loyalty, support, and trust/faith in each other in a reciprocal manner. Within a specific social setting, individuals have expectations of each other. The pivotal assumption of this theory is the reciprocity of actions/trust/behaviour during social interactions (face-to-face interactions) between individuals. If agent A expects a certain desired behaviour from agent B, and in the event of an exhibition of this desired behaviour outcome from agent B, the trust of agent A in agent B is strengthened.

This theory is only valid for individual transactions, and was empirically tested for economic transactions. It has no empirical foundation to support the trusting behaviour of individuals within a group in a specific sociocultural setting, such as an exchange of faith/trust during daily social activities within groups of individuals. As the reciprocity of actions/behaviour is something learnt through the experiences of individuals with each other, the social exchange theory and social learning theory are interconnected with each other in

terms of informing the individual whether to respond to someone with trust, based on their previous social experiences.

Mayer's trust model deals with the personality specific traits of trustee and trustor, such as ability, integrity and benevolence of the trustee, and the propensity of trust associated with the trustor. The propensity of the trustor partly depends on their upbringing, social experiences, and emotional attachment to the trustee. Thus, all three theories – attachment theory, social learning theory and social exchange theory – can be integrated to determine the propensity of the trustor to trust the trustee. However, the personality specific traits of the trustee – ability, benevolence and integrity – are determined through the lens of culture. For example, different cultural variables may be used by the trustor to determine the degree of integrity, benevolence and ability of the trustee, such as cultural values, medium of communication (language), religiosity and the set of cultural values involving power distance, individualistic values, collectivistic values and scale of culture on uncertainty avoidance. Therefore, the perception of the trustee's and trustor's characteristics is a difficult and complex process, which is influenced by an array of culture specific variables.

To conclude, the concepts and constructs of theories described in section 3.4 are interconnected with each other, and the perception of trust cannot be understood without exploring the factors suggested by these theories, such as upbringing, social experiences, reciprocity of trust and cultural variables. It also justifies that a single theory or model is not sufficient to explore the perception and development of trust in multicultural teams. Instead, an integrated approach is required to dissect the perception of trust in these multicultural teams. The key features of theories and models on trust have been linked in table 3.2 below.

**Table 3.2 Theories and models on trust.**

	<b>Attachment Theory</b> <b>Bowlby (1969, 1973,1977)</b>	<b>Social learning theory</b> <b>Rotter (1967, 1971)</b>	<b>Social exchange theory</b> <b>Blau, (1964)</b>	<b>Mayer's trust model (1995)</b>	<b>Cultural variables</b> <b>Hofstede, (1998)</b> <b>Triandis, (1995)</b> <b>Byron, (1971)</b>
<b>Broad role in disciplines</b>	Psychology Sociology	Sociology Organisation Psychology	Sociology Organisation Psychology	Organisation Psychology	Culture
<b>Key constructs and concepts</b>	Attachment determines personality traits	Experiences of children and adults affect decision to trust others	Loyalty in return of loyalty Trust in return of trust	Personality oriented traits of trustee determines trust	Culture is set of variables: language, religion, cultural values
	Nurturing/upbringing affect cognitive development	Expectation (trustor's) and reinforcer (trustee's behaviour) determines trust level	Social relationships are based on reciprocal responses	Personality traits: ability, benevolence, integrity of trustee determines level of trust	Cultural variables define style of attachment, help learn from social experiences
	Child learns trusting behaviour from the attachment figures Level of interaction between child and attachment figure yields history of experiences	Previous set of experiences train the trusting behaviour	Previous experience of trustor with trustee determines the level of trust	Personality traits of trustor: propensity to trust determines trust development	Determine mode of social exchanges & Personality traits of trustee and trustor
<b>Implications with respect to influencing perception of trust</b>	Upbringing and emotional attachment determines perception of trust	Social experiences influences the perception of trust	Reciprocity determines the perception of trust between trustor and trustee	Personality characteristics of trustor and trustee have role of trust development	Culture specific similarity and differences have role of trust development

Source: researcher (2017)

### 3.5 Research gaps and contributions

Studies in the literature reviewed above are related to providing theories and models of trust, showing factors mediating trust between the customers and service/product providers, trust issues in the United Nations-led peace missions, and trust issues between the organisation and employees/customers. There were also some cross-cultural studies, which provided an insight into the development of trust with managers sampled from different countries. For example, a cross-cultural study of Scandinavian and Southeast Asian managers by Golesorkhi (2005) highlighted the perception of trustworthiness in the workplace using cultural similarities

and differences in an extended Mayer's trust model. Moreover, Schoorman et al., (2007) argued that the majority of trust research within organisations has only been directed towards the relationship between supervisors and subordinates, indicating less focus on trust in the multinational and multicultural environment of the organisations. Besides, the theories/models of trust developed until now carry little support from an empirical data. This argument has been supported by Schoorman et al., (2007) that theory and models in the trust building domain has not attracted empirical research, though they have triggered a theoretical debate on the factors helping to establish trust between two parties.

However, these studies have not investigated trust in a multicultural setting. In more recent studies, trust and personality characteristics, such as honesty and openness, have been investigated on a cross-culture and multicultural level. Dieckmann et al., (2016) conducted a study involving cross-cultural perceptions in relation to trust, through two dimensions in European citizens; these dimensions were volunteerism and honesty. People tend to believe that citizens from culturally closer countries are dishonest, in comparison to those who are culturally further. Honesty and effort perceptions do not always involve assessed behaviour. The data they gathered shows that northern European countries are seen to be more competent but less friendly than southern European countries. Another study conducted by Luring and Selmer (2012) investigated multicultural departments and found that openness towards diversity and informational diversity has a positive effect on team trust and a negative effect on team conflicts. Also, openness to linguistic diversity has a positive effect on trust among the team members. In addition, Bidault et al., (2016) investigated contextual, demographic and confirmed differences and their impact on the willingness to rely on trust in eleven nationalities, and they found that several contextual variables facilitate this impact as well. The dimensions of trust, integrity, reliability, and benevolence are time dependent and thus they are treated differently by different nationalities. They found that Germans and Chileans are more disposed towards integrity, in comparison to the other two dimensions. UK citizens, however, they view reliability to be paramount, more than any other nationality. It is interesting to note that benevolence is not regarded as a top concern in these results, but Singaporeans appear to pay more attention to the benevolent qualities of their partner.

Geographically and culturally, the countries investigated in the mentioned studies are different, compared to Saudi Arabia, and thus the study results cannot be generalised to the Kingdom of Saudi Arabia. Having said that, a study conducted by Yeo (2014) was conducted

in Saudi Arabia; it explored knowledge sharing in organisations by surveying employees and the factors that affect their attitude and behaviour towards this. According to his results, a negative relationship between trust and knowledge sharing was established and openness, collaborative environment and management support all have an effect on the knowledge sharing attitude. However, although this study was conducted within the Kingdom, it does not investigate the perception of trust on a multicultural level.

The discussion on social learning theory and social exchange theory has indicated two important variables: social experiences and reciprocity of trust can potentially cause development of trust between two parties. Similarly, the debate on attachment theory has showed the important role of the ‘upbringing variable’ in the development of trust. The role of cultural similarity has also been supported by several studies, as discussed in section 4.5, with cultural similarity also being included in the model. There is, however, little empirical data supporting these factors and the assumptions of these theories and models.

The result of this disparity was found in the form of more theories and models on trust, and a lesser amount of context-specific empirical support for the development of trust. Schoorman et al. (2007) argued that in Mayer’s trust model many context specific variables, such as cultural differences, communication and religion, and social experiences, were neglected in an attempt to make the model as compact and solid as possible. Furthermore, they considered culture as a constant factor, which may not be applicable to evolving societies like Saudi Arabia, in which the culture is dynamic. Nevertheless, the importance of these variables cannot be denied, in studying the development of context specific trust. Therefore, there is a need to explore empirically different context specific variables, such as cultural differences and similarities, religion, upbringing, and social experiences. Furthermore, this study also intends to determine the relative importance of the different cultural specific variables in terms of their relative qualitative impact on the perception of trust within multicultural teams. Previous studies have only discussed the role of personality and cultural specific factors in affecting the perception of trust; therefore, weighing out qualitatively the relative impact of different personality and cultural specific variables on the perception of trust in multicultural teams, based in Saudi Arabian multinational organisations, is the contribution of this research to the existing literature on the context specific perception of trust.

Perceptions of trust among multicultural teams have not been previously investigated, due to a lack of a universal and contextual definition of trust from a disciplinary perspective. The

major challenge in fostering trust among team members, who belong to different cultures, is to provide them with a platform, where they can reach a solution or find a common recipe for placing trust in each other. However, it is not simple, because different cultures hold different interpretations and understanding of trust; and individuals are naturally inclined to their understanding/perception of trust, based on their socio-cultural values. It is also justifiable that socio-cultural roots are embedded into shaping individual personalities and the very characteristics, which identify them as trustworthy human beings within a specific socio-cultural setting (Diener and Suh 2000).

### **3.6 Summary**

This literature review has highlighted that it is particularly important to understand the trust perception, in order to improve communication and teamwork among multicultural teams. In addition, there is no study that deals with an exploration of trust from the perspective of different personality-oriented and cultural factors, particularly regarding multi-cultural teams in international companies in Saudi Arabia. Given that Saudi Arabians are governed by the religiously conservative principles of Islam, the upbringing of individuals under Islamic guidelines, region-specific cultural values, reciprocity of trust, and cultural similarity may govern the development of trust between parties involved in social transactions.

Furthermore, culture and its understanding of trust also set a precondition of familiarity for establishing strong bonds of trust, which is known as cultural familiarity. There is much disagreement over how such cultures perceive trust and also as to which of these cultures have the stronger bonds of trust. For instance, Chen et al. (1998) found that cognition-based trust (derived from rationality and performance) is more strongly related to workplace behaviour in individualistic cultures, as compared to collectivist cultures. Therefore, this could have implications for this research, since Saudi Arabia may be described as a collectivist cultural with its powerful tribal ties and strong tribal loyalties. Yet, on the other hand, Saudi Arabia has been measured as a country with a very high power distance culture, where the weaker/poorer citizens accept high income/power inequality, but it has low levels of trust.

Issues of trust in multicultural groups and teams have been identified as a gap in existing literature, especially in relation to Saudi Arabian organisational culture. There are only a handful of studies investigating trust among members of multi-cultural and multi-national companies. However, these studies have provided a theoretical basis for factors affecting the perception of trust. Less empirical support has been provided for factors and dimensions



discussed by previous theories and models on perception of trust. Though few studies were found in the literature exploring the impact of some factors, such as culture, on the perception of trust, these were restricted to explore perception of trust at national or cross-cultural level. However, no study were found reporting the perception of trust in multi-cultural teams. Therefore, this study will examine the issues in developing trust in multicultural teams working in Saudi Arabian multinational companies.

## Chapter four: Research Methodology

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### 4.1 Introduction

In chapter three, a critical review of the literature on perceptions of trust. Therefore, there is a need to explore empirically different context specific variables such as cultural differences and similarities, religion, upbringing, social experiences. Thus, the overall aim of this study to explore how team members in multicultural teams in Saudi Arabia understand trust. The data for the perception of trust among multicultural team is the research explanatory will initially be collected through a questionnaire, semi-structured interviews and metaphor analysis. The subsequent objectives involve:

- To determine the influence of personality-related characteristics on development of trust between team members in multicultural teams in Saudi Arabia
- To identify the social determinants on development of trust between team members in multicultural teams in Saudi Arabia
- To identify the cultural determinants on development of trust between team members in multicultural teams in Saudi Arabia
- To understand the role of trust in enhancing communication and teamwork in multicultural teams in Saudi Arabia
- To explore the perceptions of multicultural team about the concept of trust

In order to achieve these aim and objectives, there is a need of systematic and methodological approach. This chapter provides the blueprint of the research philosophy, research methods, data collection tools and data analysis to extract the meaningful and comprehensive findings. The justification and suitability of the research methods for the current research work are presented in this chapter. This chapter improves the understanding of the methodological choices available for the social researchers, and selection of the best methodological choices for the current research project. The arguments and justifications for

supporting the selected research methods in this chapter will ultimately bear witness on the reliability and reliability of the findings of the current research project.

As described earlier, this chapter builds on this by providing explanations of the methodology employed in the conduct of the research. There are nine sections in this chapter. Section 4.1 examines the research paradigm, while Section 4.2. It discusses the methodology applied in this research (a mixed-method design involving the use of quantitative and qualitative methods, namely questionnaires, interviews and metaphor analysis) and why it is considered the most appropriate in this context. Section 4.3 describes the study sample and the data collection process. Section 4.4 methods of data collection. Section 4.5 highlights the methods of data analysis found appropriate for a mixed research method. Section 4.6 discusses the validity and reliability of the data. Finally, section 4.7 gives an overview on ethical considerations underpinning different phases of the research methodology are presented. Section 4.8 concludes with a summary of the chapter.

## **4.2 Philosophical issues: Ontology and Epistemology**

The discussion on the research issues such as ontological and epistemological issues provides an insight into the choices made by the researchers to study the social reality, the approaches selected to address the research problems, and issues emerging from the limits of enquiry and reliability. To sum up, the nature of the ontological and epistemological questions determines the choice of the research design used to address the research problem in question. Blaikie (2008:8) posits on the ontology in this way: (ontology is related to) claims and assumptions that are made about the nature of social reality, claims about what exists, what it looks like, what units make it up and how these units interact with each other.....ontological assumptions are concerned with what we believe constitutes social reality.” Brown (2006) dwells that ontological perspective of the researchers provides their orientations towards the social reality, and also understanding developed by them about the investigating the reality.

Hay (2002) posits on the ontological issues showing that main ontological question dealt by the researchers is “What is out there to know”. Some other academics describe some other ontological questions which are critical for the investigation of the social reality, such as: Does the researcher deal with the social reality objectively? Are the questions about social reality objective? Does the researcher deal with social reality subjectively? Are the research questions subjective in nature? (Litchamn, 2006; Johsnon and Chritensen, 2008).

Epistemology is the study of knowledge, limits of knowledge and scope of the

knowledge (Truncellito, 2007; Crotty, 1998). Horn (2010) dwells on the three domains of the epistemology: nature of knowledge, source of knowledge and limits to knowledge-seeking process. Positing on the nature of the knowledge, Truncellito (2007) identifies three types of knowledge: procedural knowledge which is used to assess the competence and skills of human beings, acquaintance knowledge which is used to acquire familiarity with the ideas of human beings about their surroundings and propositional knowledge which is used to acquire knowledge about the scientific and philosophical views and ideas of the human beings. In social studies, the last two types of knowledge are extensively researched to have deeper understanding about the interaction between the human beings and nature.

Ontology reflects the system of belief adopted by an individual to interpret the knowledge about social realities. The researchers divide the ontological approaches into two categories: objectivism (positivism) and subjectivism (interpretivism). According to Saunders et al (2012:89), “objectivism portrays the position that social entities exists in reality external to social actors concerned with their existence”. Similarly, Bryman and Cramer (2009:8) holds the view that objectivism is an ‘ontological position that asserts that social phenomena and their meanings have an existence that is independent of social actors’.

On the contrary, the subjectivism (interpretivism) is the “ontological position which asserts that social phenomenon and their meanings are continually being accomplished by social actors” (Bryman, 2012: 90), which means that social realities and knowledge related to them are dynamic and continuously created by social actors (Ibid). Alternatively, the social realities and concerned knowledge are created through social actors’ actions as well as perceptions when dealing with the social realities on daily basis (Saunders et al., 2012). This research work adopts both objectivism and subjectivism because of the nature of the research issue in question, which allows the use of the mixed method. Both approaches are likely to increase my understanding about the perceptions and actions of the multicultural team members about the development of trust in multicultural teams in multinational organisations in Saudi Arabia.

According to Easterby-Smith (2008), the research methods applied to investigate the social realities can offer glimpse into the epistemological perspectives adopted to address the research issue. These issues will be discussed thoroughly in the research paradigm in the next section.

### **4.3 Research Paradigms**

There are three main research paradigms, which are interpretivism, positivism and pragmatism. The social researchers select any of these paradigms depending on the nature of their enquiry.

#### **4.3.1 Positivism**

A positivist approach is used to test hypothesis, and mode of research problem requiring statistical evidence. According to Al-Habil (2011: 949), “positivism could be seen as the belief in the existence of objective reality, which could be explained and controlled through causal relations and testing hypothesis that establish statistical inferences”. Alternatively, the positivists apply the scientific procedures governed by the strict and objective rules to understand, explain and predict the social reality. In order for maintaining objectivity, the social and natural scientists only focus on the facts and figures related to phenomena without involving emotions and idiosyncrasies from the social actors, whereby maintaining the high level of accuracy and trustworthiness of the research data (Wilson, 2010; Collins, 2010, Crowther and Lancaster, 2008).

#### **4.3.2 Interpretivism**

Hussey and Hussey (1997) stated that the interpretive paradigm is associated with investigating the behaviour of people from the participant’s own frame of reference. According to Lee (1991), the interpretive approach focuses on making sense of the complexity of human behaviour. Therefore, although interpretive researchers collect data and information objectively, they also use subjective interpretation in an attempt to understand human behaviour, recognising the impact of the participants’ previous experiences and background on the research (Creswell, 2014). The interpretive paradigm is fundamentally associated with interpreting human behaviour within particular social settings (May, 1998). Thus, the interpretive paradigm emphasises on the meanings perceived by the social actors about social phenomena.

In terms of methodology, interpretive research does not set or test hypotheses but aids the researcher in understanding the social context of the phenomenon (Walsham, 1995). Interpretivists believe that the detailed insights that may be gained from the research are lost if the social world’s complexities are reduced to a set of law-like generalisations (Saunders, et al ., 2009). Additionally, researchers have claimed that subjectivity, such as in case studies, has added power to qualitative research (Yin, 1994). This approach may allow researchers to

describe and decode the meaning rather than the frequency of a phenomenon, gaining the ability to focus on actual practice in the real setting (Saunders, et al, 2003).

#### **4.3.3 Pragmatism**

Many researchers criticised the positivism and interpretivism for their inflexibility and meeting the requirements of the complex social phenomena where these approaches do not yield the rich data to address the research issue (Wilson, 2010; Collis and Hussey, 2014; Saunders et al., 2012). Pragmatists “recognise that there are many different ways of interpreting the world and undertaking research, that no single point of view ever give the entire picture and that there may be multiple realities” (Saunders et al., 2012:112). Most of the researchers in social sciences previously either focused on the interpretivism or the positivism, however, many scholars believe that there is a need for social researchers to “modify their philosophical assumptions over time and move to a new position on the continuum”, and that the new assumption is the pragmatism which alleviates the flaws associated with interpretivism or positivism, and provides the flexibility of using research methods and tools as many as possible to address the research problem and questions (Collis and Hussey, 2014:.54). Thus, the research questions are considered the key determinant to the selection and use of the research philosophy.

In other words, pragmatism allows the researcher to use both positivistic and interpretivist approaches within a scope of single research based on the nature of the research questions (Saunders et al., 2012). The beauty of the pragmatism lied with its ability to offer the researcher with opportunity to use different combinations of methods to address the research questions in the best possible manner (Radnor, 2001). Meyers (1997) argue that pragmatism is suitable for the researchers addressing the questions related to complex social phenomena which otherwise are partially satisfied through the use of interpretivism or positivism. Therefore, the pragmatism believes in mixing research methods to suit to the research questions.

### **3.4 Value of pragmatism for the perception of trust research**

This research work intends to address the research issue pertaining to the perceptions of trust within multicultural teams in multinational organisations in Saudi Arabia. The perception of trust is itself complex affected by cultural, social and religious factors operating at the workplaces in Saudi Arabia. The relationship between these factors and their cumulative influence the development of trust requires the positivistic position, while the individual

perceptions and experiences of multicultural team members at the workplaces may also influence the development of trust between the team members belonging to different social-cultural environments. In order to address this issue, the interpretivist position needs to be considered. Therefore, the research questions and issues in this research work require the flexibility in terms of using as many research tools as possible to address the research questions in the best possible way. This is only possible if the pragmatism is adopted. In other words, this research work benefits mainly from the use of the pragmatism to explore the perception of trust in the multicultural teams in Saudi Arabia. The next section will describe the research design based on the mixed method research.

#### **4.5 Research Design and methodology (Mix Method Approach)**

The research methodology relates to the broad research aims and how various research methods may be used to achieve these aims. Each research method represents a different technique for collecting data that is available to the researcher (Bryman, 2008). There is a difference between the research methodology and the research methods. The research methodology influences the choices of paradigm, methods as well as technique in order to provide a firm direction to the academic research it can also be regarded as the umbrella under which one or more research methods will fall (Myers and Avison, 2002). Therefore, “Mixed method type of research may be one of the key elements in undertaking a particular research, as described “ by Creswell, (2012: 535) stating “when both quantitative and qualitative data and both types of data, together, provide a better understanding of the research problem than either type by itself”. There are many advantages of using the the mixed method design which are given below Creswell (2012):

- If the researcher alone cannot address the research problem or answer the research question. Further data is therefore required in order to extend, explain or elaborate on the initial database.
- Providing a different viewpoint in a study.
- Using more than one source of data to enhance, elaborate or complement from another source of data. The data collection can also be extended from two or three phases or collected among multiple levels in an organisation.
- In order to develop a research instrument (Greene et al., 1989; Creswell and Clark, 2011).

There are various forms of the mixed methods design as described by Creswell (2012), which include: 1) triangulation, answers the research question by collectively merging the quantitative and qualitative data, 2) embedded, using a predominant method, qualitative or quantitative, in order to answer a research question, 3) explanatory, through the use of quantitative data in order to aid in explaining qualitative results, and 4) exploratory, which involves the obtained qualitative data in explaining quantitative data based patterns.

This study is used mixed method explanatory design with metaphor analysis for both the quantitative (phase one; survey questionnaires) and the qualitative (phase two: semi-structured interviews) data; this provides further information about how multicultural teams understand perception of trust in the context of Saudi Arabia, which has an impact on the communication between employers and employees in Saudi Arabian companies. In the first phase, quantitative research questions addressed the perception of trust among multicultural teams and its impact on communication. In the second phase, qualitative interviews were used to probe why there were differences or similarities between the perception of trust and to explain the quantitative results by exploring such aspects in greater detail (see table 4.1). To the best of my knowledge, metaphor analysis method has not been used before to explore the perception of trust on multicultural teams in Saudi Arabia, and it is one of the key contributions of this thesis to the existing literature to use the metaphor analysis.

**Table 4.1: Prototypical Characteristics**

Characteristics	Explanatory design
Definition	“The sequential explanatory strategy is a popular strategy for mixed methods design that often appeals to researchers with strong quantitative leanings. It is characterized by the collection and analysis of quantitative data in a first phase of research followed by the collection and analysis of qualitative data in a second phase that builds on the results of the initial quantitative results”. (Creswell, 2012:211).
Design Purpose	“A sequential explanatory design is typically used to explain and interpret quantitative results by collecting and analyzing follow-up qualitative data. It can be especially useful when unexpected results arise from a quantitative study (Morse, 1991). “In this case the qualitative data collection that follows can be used to examine these surprising results in more detail.” (Creswell, 2012:211).
Typical paradigm foundation	Pragmatism
Timing of the strands	Sequential: Quantitative first
Priority of the strands	Quantitative emphasis



#### **4.5.1 Past trust studies using methods approach**

This section involves the comparison between previous studies and the use of qualitative and quantitative approaches. These studies are then highlighted individually with their advantages and disadvantages of their chosen method in order to distinguish which is the most useful method that would be ideal for this study. However, Lyon et al, (2012) argue that quantitative or qualitative methods used individually or together are not stronger or weaker than the other. A summary of the research methods used in previous studies is presented in Table 4.2.

For example, Welter, Alex and Kolb, (2012) used qualitative methods to analyse entrepreneurial behaviour. Through the use of surveys, case studies and interviews in a European sample, they explored the between- and within-country diversity of trust and how it was affected by cultural differences. In contrast, Muethel, Hoegl and Parboteeah (2011) used a quantitative approach to investigate software development teams in an international sample.

The authors investigated whether or not higher levels of trust could lead to an exchange of information and knowledge, which could then contribute to the development of new ideas and products. In a subsequent quantitative study, Muethel and Bond (2013) have pointed out that trust can be referred to in-group as well as out-group trust and stated that out-group trust is predominantly determined by cultural norms. However, the authors found evidence that through increased socialisation, levels of out-group trust can be increased.

But there are studies, among of which are Golesorkhi (2005), Muethel and Hoegl (2012) and Shazi, Gillespie and Steen (2015), who have used mixed-method design. Marquardt (2005) investigated the concept of trustworthiness in a managerial context using a comparative sample of Scandinavian and Southeast Asian countries. Muethel and Hoegl (2012) employed quantitative and qualitative methods to identify the drivers of trust between Sino-German managers. They identified credibility, honesty and dependability as the most important elements of trust. Shazi, Gillespie and Steen (2015) examined the influence of trust on the formation of social network bonds, which could further stimulate idea generation and innovation. Using a mixed-method framework, they found that ability and benevolence are important predictors of idea generation and realisation.

Through analysing the innovation stages of both firms, it has been identified that a lack of benevolence leads to the significant irrelevancy of ability being a main criterion in selecting a partner for innovative activities, in comparison to high rate of benevolence has a larger

influence on ability being a significant criterion for a partner choice. In addition, if there is a lack of integrity it can also make ability either insignificant or even a negative criterion selection for a partner.

The studies mentioned above used the mixed-method design effectively, thus ameliorating the drawbacks of both quantitative and qualitative methods while taking advantage of their merits. For example, the numerical data and statistics that are generated by the survey questionnaires, which potentially allow for the collection of reliable measurements. This compensates for the lack of statistical measurement and the higher degree of subjectivity associated with analysing information elicited from semi-structured interviews. On the other hand, survey questionnaires do not produce detailed data from respondents because the respondents are restricted to choosing from a given number of options. Therefore, semi-structured interviews can assist in reducing this disadvantage because they elicit detailed information by enabling respondents to express themselves with freedom.

Table 4.2 below shows previous studies from the trust development literature, which used methods such as, qualitative, quantitative, or even both. There are however advantages as well as disadvantages in using these methods. It has been advised to use both qualitative and quantitative together to obtain more reliable data (Yauch and Steudel, 2003). However, even though qualitative approaches can be time consuming, it can give a more in-depth understanding of the subject in question. (Yauch and Steudel, 2003; Johnson and Onwuegbuzie, 2004).

Mixing both qualitative and quantitative methods has a major advantage over a single based method, which is comprehensiveness (Morse, 2003). The quantitative methods allows the selection of a large population this will therefore enable the researcher to achieve a generalization. Moreover, through implementing qualitative research methods, it will ensure a more in-depth understanding of the research as it focuses on the reasoning behind the subject in question. (Bazeley, 2004). Another qualitative research method advantage is that it will allow the research to expand or narrow the scope of the research as a result of changes they may encounter through conducting the research study. (Johnson and Onwuegbuzie, 2004). In addition, “qualitative methods, as it continues to have feedback from the participants, can balance for any weakness that could occur within the quantitative. Qualitative researchers are more able to create and test a new theory than quantitative” (Dillman, 1978: 60).

On the other hand, a disadvantage associated with quantitative methods is that it cannot

be edited. As once they are submitted, it is not possible to modify or clarify respondents answers. (Bazeley, 2004). A disadvantage associated with the quantitative methods is that the data obtained cannot be revealed publicly and as a result this can affect evaluation or judgment (Johnson and Onwuegbuzie, 2004). Further disadvantages in adopting quantitative approach in addition to close ended questions includes that some misunderstanding on the participants end can be evident once reading the question, especially if the participant is reading the questionnaire in their second language (Yauch and Steudel, 2003). Using questionnaires in the research may cause possibilities of contamination which are outside the researcher's control, such as the conditions of which the participants respond to the questionnaires (Dillman, 1978). Through the use of qualitative or quantitative methods by some researchers, which have its fair share of advantages and disadvantages, they cannot explain trust on its own, as it is a rational choice involving emotional constraints that can be intuitive or routinized.

Lyonet al (2012) mention that the mixed method research design reflect on different strategies in researching trust, innovative methods developed by researchers as well as the methodological challenges associated with trust, it can identify a diverse range of research methods, which can be adopted by researchers to explore more in-depth as this is part of the reflecting process on the methodology as well maturity of trust research. The methods previously mentioned encourages researchers to explore various methods that are useful for their studies, to acknowledge various other methodological contributions as well as improving these methods in accordance to challenges put forward by trust. This study used mix methods, which involved the use of metaphor analysis and this is a new, innovative way in researching trust.

**Table 4.2. Part 1. Summary of previous study methodologies**

Author	Aim	Methodology	Sample	Findings
<b>British Council report , (2012)</b>	To understand the role of international cultural relationships in building trust for the United Kingdom and underpinning the success of the UK economy.	Quantitative/ Online Survey	The UK's future as well as security is largely dependent on important countries such as Saudi Arabia, Pakistan, Poland, Brazil, China, India and Russia.	The research points to four principal mechanisms through which involvement in cultural relations with the United Kingdom contributes to increased trust: Gaining knowledge in building friendships as well as personal interactions with people in the UK. Being involved in direct experience of the UK, its environment, culture, and its people through interactions by personal visits or institutional linking.
<b>Golesorkhi, (2005)</b>	To investigate the concept of trustworthiness	Quantitative/q ualitative (Mixed methods)	A cross-cultural study of Scandinavian and Southeast Asian managers.	Implications of the findings for managing and leading multicultural organisations are identified and discussed.
<b>Muethel, Hoegl &amp; Parboteeah (2011)</b>	To analyse the effects of the global new product development (NPD) team characteristics on the relationship between trust and effectiveness in NPD teams	Quantitative(q uestionnaires)	Sample consisting of a total of 80 software development teams that were from five companies that specialise in software development with 28 worldwide labs.	Findings show that teams with certain characteristics of a dispersed team including national diversity, dispersion, and national diversity have been found to benefit more through trust in comparison to teams that don't have these characteristics. Teams that manage to achieve high (low) levels of trust outperform (underperform) collocated teams with the same level of trust
<b>Muethel &amp; Hoegl (2012)</b>	To find those shared elements of the concept of trust that adopt Sino-German trust development, and similarities of the concept of trust that can affect the development of trust in these relationships	Qualitative/Qu antitative with a board game method	Based on 45 interviews with Chinese and German managers.	Chinese and German nationals who participated in the study have agreed that honesty, dependability, and credibility are important factors of trust. Therefore, the stated values indicate a shared concept of trust as well as the potential ethnic elements of trust.

**Table 4.2. Part 2. Summary of previous study methodologies**

<b>Author</b>	<b>Aim</b>	<b>Methodology</b>	<b>Sample</b>	<b>Findings</b>
<b>Welter, Alex &amp; Kolb (2012)</b>	To explore approaches, pitfalls and possible lessons in researching trust across different cultures by looking at entrepreneurial activities	Qualitative method ( case studies, interviews)	West and East European environments	Researching trust across different cultures helps increase understanding of the importance of trust in institutions—in this case, the cultural context for the emergence and nature of trust—because we are likely to understand this better in contexts that we are not familiar with than in examples from our own cultural contexts.
<b>Shazi, et al , (2015)</b>	To examine the influence of trust on the formation of social network ties for the idea generation and idea realisation stages of innovation.	Qualitative/Quantitative (interviews and survey design)	153 employees working in project teams at two firms	Ability and benevolence are the two main dimension of trustworthiness. These predict the establishment of the idea generation and realisation, in comparison to integrity where it predicts the establishment of only idea generation. Low (high) benevolence gives ability low (high) relevance as a criterion for choosing a partner for innovation activities. In addition, if there is a lack in integrity, this makes ability a rather insignificant or irrelevant criterion as well as a negative one for partner selection. As a whole, the data indicates in order for individuals to use their skills and knowledge for innovation in project teams, they need to perceive people as benevolent and not lacking in integrity.

#### 4.6 Population and Sample

The population for this study was a multicultural team in multinational organisation in Saudi Arabia. Reason behind targeting this particular population was because they are in a good position to address the research study.

Only relevant responses were obtained in this study through the use of non-probability sampling. A combination of non-probability sampling techniques, namely purposive sampling followed by convenience sampling were used. Purposive sampling is widely equipped within qualitative studies. It is defined as selecting units such as individual or groups of individuals, based on the aim of answering the research questions (Teddlie and Yu, 2007). Maxwell (1997:87) defined purposive sampling as a sampling technique in which “particular settings, persons, or events are deliberately selected for the important information they can provide that cannot be gotten as well from other choices”. This type of sampling proved to be

helpful in identifying and selecting participants who were working in diverse and multicultural teams in Saudi Arabia. Convenience sampling includes easily accessible samples, which also include the willingness of the participants to participate in the study (Teddlie and Yu, 2007). The convenience sampling technique proved to be helpful in identifying people who were ready to respond to questions and complete the questionnaire for this study.

The sample comprised of a total of 499 participants, of which 482 fully completed the survey of. These individuals were from four multinational companies in Saudi Arabia. Initially, 10 companies were contacted to take part in this study; however, only four agreed to participate. Thirty-eight employees participated in the interviews. Fraenkel and Wallen (2000) recommended that at least 30 people should be sampled in a comparative study. Since the purpose of a comparative study is to identify and explain the various opinions that exist between groups, the largest possible sample should be attained. A sample of 38 participants are sufficiently large to allow for the comparisons between responses as well as taking into account different perspectives. It is also large enough to offer some reassurances about reliability.

The participants included in the sample were Indians, Arabian, Europeans, Asians and participants from others cultures, and were aged in the range of 20 to 60. This sample was balanced with respect to the participants' demographic characteristics and backgrounds. The respondents within multicultural teams belonged to a variety of nationalities. The selection of these employees offered a variety of occupational levels and hierarchy levels. Such diversity was crucial as it allowed for a broader consideration of the role of organisational position regardless of age.

#### 4.6.1 The Companies

**Table 4.3. Summary of the participating companies and their overall employee stats.**

COMPANY	COMPANY DESCRIPTION	SAUDI EMPLOYEES	FOREIGN EMPLOYEES	FEMALE EMPLOYEES	TOTAL
<b>A</b>	Private company for industry chemicals	% 51	% 42	% 7	35,750
<b>B</b>	Food company	% 77	% 21	% 2	18,701
<b>C</b>	Defence & security company	% 62	% 36	% 2	5,200
<b>D</b>	Saudi insurance company	% 72	% 26	% 2	1,267

The sample was taken from four companies from different sectors, thus ensuring their representativeness. Table 4.2 shows the diverse organisations that were involved in this study. Company A operates in a fast-growing petrochemical and steel production sector in Saudi Arabia, and holds the tradition of hosting employees with different nationalities. Company B belongs to Food and Dairy Industry, and is expert in providing quality food and beverages and Saudi Arabia's traditional dairy farming products to meet the needs of modern consumers. It employs workers with different nationalities. Company C is an international organisation involved in developing defence and aerospace related products and services in Saudi, and is known to employ people from various countries. Company D is an international organisation chosen from the insurance sector, which is involved in developing the insurance related products and services in Saudi Arabia.

The percentage of foreign employees differs across companies, as shown in Table 4.2. Since females represent such a small percentage of the total workforce in each of these companies, the number of female participants in both the survey and the interviews was considerably lower than that of the males. When I asked for more female employees to participate in the interviews, I was told that until recently, it was socially unacceptable for females to work in large international companies because Saudi culture does not allow the mixing of genders in the workplace. In large companies, however, it has not been possible to segregate employees by gender. Even though females are now employed in these companies, most refused to be interviewed, either due to a lack of confidence or experience.

Statistics relating to these companies were provided by the companies themselves, all of which are located in Riyadh. Managers from these companies ensured that the questionnaires were distributed in a fair and random process, thus eliminating any potential bias in the results. The questionnaires were distributed to employees from a wide range of cultural backgrounds and to both genders. The companies were also asked to provide a sample of employees from different nationalities and hierarchical positions.

#### **4.7 Data Collection instruments**

In this section, a detailed information about the methods of data collection which used in this study was given. The data collection methods used in this study included survey

questionnaires, interviews, and metaphor analysis. Phase one involves questionnaire collection to understand the participants' views and attitudes about the perception of trust. In the second phase, a semi-structured interviews and metaphor analysis was used as the main data collection tool.

#### **4.7.1 Phase One: Survey Questionnaires**

A survey, as defined by Taylor-Powell and Hermann (2000), is a method of collecting information from individuals directly in a standardised and systemic way. This is further supported by Mathiyazhagan and Nandan (2010), as they have used a method where the data are gathered systematically from the population through direct solicitation. Moreover, Groves et al. (2013) view the survey as focused approach towards building quantitative attributes of the wider population. Babbie (2012) and Wiid and Diggines (2010) argue however that surveys enable the researcher to collect more information, in contrast to other methods of research, it is also more economically sound while sampling an entire population.

In this study online administration of survey questionnaires was adopted based on recommendation of Bryman, (2016:229) "the web survey has increasingly become the preferred choice largely because of the growing availability of software platforms for the design of questionnaires".

In all cases, the survey questionnaire was administered electronically for three main reasons. First, it is an easier way to distribute the survey questionnaire without having to physically visit the premises of the company. Second, employee surveys can give a large amount of data owing to the higher response rates compared to traditional survey methods (Akinci, and Saunders, 2015).

Third, the use of the Internet greatly speeds up the process of collecting data as questionnaires can be administered at the same time to all participants. It further enables the participants to complete them at their own time and pace without having to agree on a specific day and time, as traditionally done via face-to-face distribution. Furthermore, the response rate obtained was very high, in part attributed to the managers of these organisations recommending their employees to take part in the questionnaire. This helped to create an avalanche effect within the organisation and enabled subordinates and employees of different departments to be quickly surveyed.

The survey was distributed via Survey Monkey, a professional online service that specialises in the collection and analysis of survey data. Managers from the international companies were



sent the link for the survey so that they could email it to their employees and request for their help in completing the questionnaire. This email provided the participants with all the necessary information including the aims of the research and the purpose for which their responses would be used. All the participants were asked to provide consent to participate in the study and for their responses to be used in research and further analysis. This helped in validating the research and ensuring that the collected data and the adopted data collection and analysis methods were reliable and accurate

#### **4.7.1.1 Design survey questionnaire**

The survey questionnaire made use of a series of 5-point Likert scale (from 1 = strongly disagree to 5 = strongly agree). Triandis (1994) recommended that a scale of more than 3 to 4 points should be offered to the participant in cross-cultural research due to the different ways that various cultures interpret options. Instead of using simpler response options such as yes/no, the inclusion of more options is said to increase the chances of collecting more reliable data. Mayer and Davis (1999) suggested that it would be optimal to use the 5-point Likert scale to identify an individual's propensity to trust. Table 4.4 below highlights the sources obtained from the literature in order to construct these studies demographic, the social-cultural determinants and personality related characteristics as well as the role of trust on communication. This aided in designing the questionnaire that have been given to the participants.

**Table 4.4. Brief overview of key sources**

<b>Construct</b>	<b>Author</b>
Demographic/background information about participants	Cherry's (2000), Urbana, (2001).
Social-culture determinants. Personality-related characteristics.	(Mishra and Mishra, 1994; Mishra,1996; Mayer et al, 1995; Schoorman et al., 1996; Bowlby,1969; 1973; 1977; Bllau 1964.P93-94: Golesorkhi, 2005). Rotter ,1967, 1971; Bandura,1979; Miriam Muethel ,2011; Martin; Byrne, 1971, Triandis,1995; Cortazzi and Lixian Jin. 2011).

The questionnaire was divided into the following five sections.

- Section (1) included questions about the respondents' personal background such as their gender, age, job title, religion, ethnicity and education.

- In Section (2), respondents were asked about their perceptions of trust between team members. Participants had to choose the best description of a trustworthy colleague out of a pool of 10 descriptions, e.g. reliable, truthful or honest.
- In Section (3), respondents were asked whether they agree or disagree with six statements about the similarities and differences between the perceptions of trust among members of multicultural teams. For example, participants were asked about the degree to which they agree or disagree with the following statement: *“Differences in the concept of trust lead to less respect between me and my colleagues.”*
- In Section (4), respondents were asked to specify their level of agreement with 10 statements relating to the determinants of perceptions of trust, such as *“Family influences taught me about trust.”*
- In Section (5), respondents were asked whether they agree or disagree with 13 statements about the functions of trust in communication and the role of communication in facilitating trust, such as *“Trust improves communication between members of a multicultural team.”* The purpose of these questions was to investigate the fundamental elements of trust and their effect on communication, to determine the extent to which the outcomes of good or bad communication affected trust and to find out whether the process of communication was relevant to the perception of trust.

Responses were collected and coded for subsequent analysis in SPSS. Since the study included a large population of international members, web-based surveys were a more convenient approach than the physical distribution of questionnaires. There was no time delay in collecting the respondents' replies.

#### **4.7.2 Phase two: Semi-Structured Interviews**

In order to understand people in the best possible way is by listening to them and taking into account how they view the world and live their lives. The interview method is therefore enables the gathering for in-depth data collection (Kvale, 1996).

An interview is essentially a conversation between individuals where they engage in speech regarding their lived world, opinions, and express views on a given subject such as trust.

Qualitative interview, as explained by Stake (2010), attempts to understand how the interviewees perceive their world. However, Merriam (2009) describes an interview as only a

verbal research method. Academically, an interview is viewed as a conversation among two individuals for the sole purpose of picking out relevant information that will aid in the research (Saunders et al., 2012).

The use of interview method in phase two of this study as done through a semi-structured approach, this has allowed in controlling the path of the discussion whilst providing flexibility in answering questions to the interviewee. The flexibility provided has meant that the conversation may diverge onto other, unexpected topics, this may add more detailed information without completely deviating from the original question.

Also, interviews allow for clarification to the interviewee if the question is not understood, as noted by Phellas, Bloch and Seale (2011). This has aided in gathering specified answers from individuals such as managers of multicultural teams on their perceptions of trust. Interviews also aided in modelling the context and the environment where the interview took place.

In accordance with Connaway and Powell (2010), interviews have the value as a tool for gaining in-depth information as well as interactions with the research topic within a limited period. The semi-structured interview method in the second phase of this research investigates the feeling of perception of trust among multicultural teams in Saudi Arabia.

The interview was carried out with multicultural team members of various nationalities such as Arabian, European, Asian and others nationality. These team members had different ranks in their companies, such as manager, leader and worker. The interview aimed to gain a deeper understanding of the perceptions of trust among the respondents in multinational organisations.

**Table 4.5. Interviewees from multinational companies Saudi Arabia**

N	Nationality	Gender	Type of companies	Position
1	Jordan	M	(A) Private company for industry chemicals	Leader of multinational work team
2	British	M	(A) Private company for industry chemicals	Manager
3	Saudi	M	(A) Private company for industry chemicals	Supervisor
4	American	M	(A) Private company for industry chemicals	Human resources manager
5	Saudi	M	(A) Private company for industry chemicals	Accountant
6	Pakistani	M	(B) Food company	Manager
7	Saudi	M	(A) Private company for industry chemicals	Technical engineer
8	South African	M	(A) Private company for industry chemicals	Senior consultant
9	Pakistani	M	(B) Food company	Manager
10	British	M	(A) Private company for industry chemicals	Team leader
11	Filipino	M	(A) Private company for industry chemicals	HR secretary
12	Pakistani	M	(B) Food company	Manager
13	Indian	M	(B) Food company	Network administrator
14	Indian	M	(B) Food company	IT supervisor
15	Pakistani	M	(B) Food company	Technical engineer
16	British	M	(B) Food company	Manager
17	Indian	M	(C) Defence and security company	Manager
18	French	M	(C) Defence and security company	HR leader
19	British	M	(C) Defence and security company	Service delivery manager
20	Australian	F	(C) Defence and security company	Network administrator
21	British	M	(C) Defence and security company	Manager
22	British	M	(C) Defence and security company	Technical engineer
23	Spanish	M	(C) Defence and security company	Manager
24	South African	M	(C) Defence and security company	Superintendent at the calibration facility
25	Saudi	M	(C) Defence and security company	Team leader of support services
26	Filipino	M	(C) Defence and security company	Team leader of human resources
27	Sudanese	M	(C) Defence and security company	Technical engineer
28	Syrian	M	(C) Defence and security company	Technical engineer
29	Indian	M	(D) Saudi insurance company	Risk management manager
30	German	M	(D) Saudi insurance company	Manager
31	Egyptian	F	(A) Private company for industry chemicals	Supervisor of health services
32	Egyptian	M	(D) Saudi insurance company	Accounting general director
33	Canadian	M	(D) Saudi insurance company	Leader of multinational team
34	Yemeni	M	(D) Saudi insurance company	Technical engineer
35	American	M	(D) Saudi insurance company	Leader of multinational team
36	Saudi	F	(D) Saudi insurance company	Accountant
37	Saudi	M	(C) Defence and security company	Technical engineer
38	Saudi	M	(C) Defence and security company	Leader of multinational team

Table 4.3 shows a total of 38 semi-structured interviews with managers, leaders and employees from different cultures and ranks, which were involved in order to explore their perceptions of trust. The sample was from four multinational organisations in Saudi Arabia. Despite the diversity in the work of these organisations, their reliance on multicultural teams

is apparent for the purpose of this study. I have followed criteria in selecting the interviewees, which was mainly ensuring that they were diverse nationally and in their work field.

The 38 participants were categorised into two groups; the first group was based on nationality, and the second group was based on hierarchical level within the company. Due to time and cost restrictions, the interviews were conducted via telephone and lasted no more than 60 minutes. The problem with conducting interviews through the phone was that it required a long time and effort to find a reliable, good-quality recording device, which was not convenient. In addition, the overseas phone calls that lasted around 60 minutes were costly.

The interviews were recorded for later transcription. For ethical reasons, it was necessary to obtain the respondents' consent to record the interviews before they took place. While transcribing, I also kept note of the duration of pauses between responses or between the question and the response. This can be important because it may signify reflection or whether the interviewee is being careful not to disclose too much information.

The surveys revealed that low of perception of trust and a lack of communication among team members often led to huge losses and issues in different projects. Hence, semi-structured interviews were conducted for a better understanding of this problem, since they can elicit detailed thoughts and opinions from the respondents.

The intention was to test through content analysis the outcome of the interviews by noting the frequency of concepts related to trust that have been identified in the literature. A range of background questions were included in the interview to help segment the sample. These questions covered the respondents' gender, nationality, job title and level of education. Following these introductory questions, the respondents were asked a number of questions drawn from the literature review, the research questions and data. The interview questions aimed to improve understanding of the perceptions of trust across different cultures. All the participants answered the same questions, and the researcher provided specific examples where needed as depicted in table 4.6.

**Table 4.6. Examples of the interview questions**

Potential Question	Follow Up
<ul style="list-style-type: none"> <li>Give me a phrase that comes to mind about your idea of the concept of trust</li> </ul>	Why did that phrase come to mind?
<ul style="list-style-type: none"> <li>Do you think the similarities and differences between the perceptions of trust are an impact of cultural differences?</li> </ul>	
<ul style="list-style-type: none"> <li>How did you learn about trust?</li> </ul>	
<ul style="list-style-type: none"> <li>In what ways did your family upbringing affect your concept of trust?</li> </ul>	
<ul style="list-style-type: none"> <li>In what ways did your society affect your concept of trust?</li> </ul>	
<ul style="list-style-type: none"> <li>How does the culture of a co-worker affect your trust in him/her?</li> </ul>	
<ul style="list-style-type: none"> <li>How does trust affect the way you communicate with co-workers?</li> </ul>	Could you explain the importance of trust in successful communication with co-workers?
<ul style="list-style-type: none"> <li>Describe the ways in which your trust for co-workers can affect teamwork.</li> </ul>	

The main objective of using the qualitative approach in this research is to gain a better understanding of people's feelings and beliefs, and interviews are the best way to understand what the respondents actually feel and like (Patton, 1990; King, Keohane and Verba 1994; Walker, 1995). The interview is based on the viewpoint of the participant, not of the researcher (Creswell, 2014).

It was also important to establish a relaxed atmosphere with the interviewees for them to feel that they could discuss their views openly with me. Being a relational process, trust in the researcher is required so that the participants can truly voice their opinions (Wiesenfield, 2007). Although other external factors also affect the willingness of the respondents to open up to the researcher, one of the most important factors that affect the self-reflection and self-disclosure is the trust level (Mellinger, 1956; Loomis, 1959; Read, 1962; McCune, 1998). Respondents are more prepared to share personal and negative information when they have higher levels of trust in the person asking them the questions (Witzel, 2000). I used headphones rather than a tape recorder for the interviews, as I felt this would make the respondents feel more comfortable and less self-conscious about their answers in English.

### 4.7.3 Metaphor Analysis

The survey questionnaire contained metaphorical open questions that aided in metaphor analysis. This questionnaire is a part of the qualitative phase of this research work, and the metaphorical questions included in the questionnaire are designed to explore the perceptions of trust among multicultural teams by asking the participants to describe their perception of trust in metaphorical manner. The meanings and understanding of trust embedded in their cognitive and emotional attachment process can not be extracted through interviews due to inherent complexity and invisibility of the trust phenomenon. Therefore, the data from metaphor questionnaire are supposed to strengthen the qualitative and qualitative findings obtained from the interview data and questionnaire data, respectively. In addition, these data explicitly highlight the perceptions and orientations of participants towards the trust concept.

The participants were asked to complete the following sentence: (*Trust is like ... because ...*) Three examples were provided as a guide, and respondents could add further comments if they wished. This method sought to engage the respondents, leading them to more active participation and allowing them to provide desired answers to the study. I also used an alternative metaphorical question (“*What is the image of the concept of trust in your mind, and why?*”) during the interviews, which gave a more in-depth insight into their feelings about the perception of trust, in comparison to those that were done via questionnaires. Metaphors are linguistic stories that make connections between the ideas familiar to the common perceptions of trust.

They are important within social contexts because they provide information about how people understand complex concepts and what those concepts mean to them. According to Lakoff and Johnson (1999), metaphors are ways in which people build and imagine their reality of a situation. They also indicate how people view things from their unique perspectives, and analysing the language they choose to use makes it possible to explore their experiences (Lakoff and Johnson 1999). Thus, metaphors provide a way to explore the deep-rooted thoughts and feelings and emotion of people (Burden and Burdett, 2007) and are important in social contexts because they provide information about how people understand complex issues. Furthermore, traditional metaphors include certain assumptions.

The phrase ‘your heart is white’ is a good example in the Arab culture. This metaphor indicates that the individual is honest and has good intentions. According to Mangham (1996), metaphors are expressions used often and unconsciously and with so little effort that there is

rarely an occasion to remark upon them. The lives of families and communities are thus shaped over time by the use of metaphors. Metaphors also have associated ‘entailments’, which are the rationales behind the metaphors. A metaphor along with its entailment can therefore be used for comparison purposes to identify different cognitive meanings.

Some studies have used only metaphors to glean insight into the phenomenon under investigation (Lakoff, 1993), whilst others used both entailments and metaphor (Jin et al., 2011). However, this analysis took into consideration both entailments and metaphor categorisations because of the focus on the culturally diverse teams at multinational organisations in Saudi Arabia. Within a culturally diverse team, what may appear to be the same metaphor can have different meanings, so participants must be asked for their reasons, which are the implications (or entailments) of the metaphor. For example, a group of Arabs said that ‘trust is like diamond, something you earn the hard way and lose the easy way’, while a participant from Europe said that ‘trust is like a diamond. Every time you polish it, it becomes shiny’. The Arab participant views trust as a challenge to achieve and can easily be lost, giving a negative view, which could be as a result of their experience. While the latter gives a more positive view, viewing trust as an object that does not become perfect from the beginning but requires polishing in order to perfect it.

Hence, these arguments justify the use of both entailments and metaphors to explore perceptions of trust among culturally diverse individuals within a team from sociological, psychological, organisational environment, cultural and intercultural communication perspectives. Gentner and Gentner (1983) argued that metaphors allow complex topics to be communicated, and this enables reflection and interpretations, which can then lead to actions. They are therefore conducive to the smooth operation of an organisation by facilitating approaches for collaborative teams to achieve business objectives.

This research was conducted in Saudi Arabia, known as the cradle of poetry and rhetoric and where the Quran was revealed with its array of metaphors and figurative speech. This has provided Arabs with an abundance of metaphors used in day-to-day communication. Using metaphors to investigate the perceptions of trust in Saudi firms is appropriate, as supported by Bauer (2015:84) when he stated ‘trust researchers should adopt and contribute to the various methodological innovations’; however, currently, no studies have been conducted that have presented research findings of perceptions of trust using the method-elicited metaphor analysis.



Metaphors often span different cultures, and therefore the sentence might unknowingly be interpreted as a metaphor for its obvious but not implied meaning (Smith et al., 2012). This is not the first study using this tool, because previously researchers have developed approaches to ascertain perceptions of learning, language, concepts of dyslexia and intercultural business communication in different countries (Kovecses, 2010; Cienki, 2007; Kövecses, 2008; Fillmore, 1975). However, it was not used for the perception of trust in multicultural teams. This research has not focused on the emotional aspect of the participants' entailments because it would require a psychologist's expertise. This is supported by Schmitt (2005), who stated that metaphorical models are difficult to automate and thus can only be learned. Individuals understanding of linguistic images are taken through historical subject, such as a social character, experience, and education, which doesn't only allow the understanding but also limits it.

The next section will give the structure of the metaphor questions in the metaphor questionnaire

#### **4.7.3.1 Structure of metaphorical questions**

The 482 participants from four multicultural companies in multinational organisations in Saudi Arabia provided information about how they conceptualised trust through metaphors and entailments, which reflected the cultural backgrounds and social aspects such as the upbringing and experience of the participants. In addition, during the interviews, the 38 participants who answered the semi-structured questions were asked to provide two words or an image related to the perception of trust, and then they were asked why they chose the words or images. The metaphorical question in both qualitative and quantitative surveys had three domains: the target domain, the source domain and the entailment domain (Table 4.7).

**Table 4.7. Example of metaphors analysis**

<b>A Target Domain</b>	<b>A Source Domain</b>	<b>An Entailment</b>
<b>Trust is like</b>	A jacket	Because it gives you warmth.
	An eraser	Because it gets smaller and smaller after every mistake.

#### **4.8 Translation of the questionnaires and interviews**

All the research materials were translated from English into Arabic and had been reviewed by an office that specializes in translations. The questionnaires were initially in the

Arabic language in order to enable non-English speaking Arabs to answer them appropriately. Not only that, but some of the interviews that involved speaking to Arab participant had also been translated into English.

#### **4.8.1 Procedures of data collection**

This section highlights the procedures followed in order to obtain the data, which was done through two stages.

- ***Stage 1: Gaining permissions***

Approvals and permissions were necessary to continue with obtaining my study. A Certificate of Ethical Approval of Education at De Montfort University was first completed, highlighting what the study was, the participants that would be part of this research and some ethical issues that needed to be considered. Section 4.13 discusses ethical issues in more detail and a copy of the ethical approval form is provided in appendix A.

Furthermore, an agreement with my supervisor on the basis of conducting the stated filed of research was necessary to obtain along with an agreement from the multinational companies in Saudi Arabia to allow me to access their organisations, which I had found there to be great challenges in initially identifying a sample, as I tried to contact many multinational companies in Saudi Arabia to obtain permission to access their organisations. This took me much longer than anticipated. I encountered these problems for a number of reasons. A major issue was that I am a female; Saudi Arabian culture does not allow mixed sex environments as males are commonly segregated from females. To deal with this, females need to know a male working within the organisation who can facilitate the procedure; this is commonly known in Saudi Arabia as a Wasit (Nepotism). The other challenge I faced was that my research period was during the holy month of Ramadan, which was in July 2014 as this fell on the same time my academic holiday was on. As a result of this, I was unable to get any response from the large multinational companies. When they did eventually respond in August, they provided me with data emanating mainly from Arab employees rather than from the mixed nationalities I needed for this study. This was because foreign employees in Saudi Arabia were on holiday. I was then given permission to carry out the survey again in September, but this resulted in only a small number of respondents. I found out that this was because the employees were on a 20-day break for Eid, and I was asked to contact them again after that period.

When I did receive more data, it was predominantly from Arabs and Asians, not Europeans. As one of the Saudi companies had many branches throughout Europe, China and

America, one possibility was to ask the company if they would distribute the survey to the other branches. They were reluctant to do so without further written explanation from the university as to why these extra samples were needed. However, in the meantime, another international company in Saudi Arabia agreed to distribute my survey, and I was therefore able to collect the number of surveys that I needed to ensure that the sample was representative. It took approximately four months to collect the required data.

- ***Stage 2: The pilot study***

In order to proceed with the study, initial pre-testing or piloting was required to identify any problems encountered with the questionnaires and interviews in order to modify and correct them. (Hair et al., 2011). Two multinational companies have allowed me to carry out a pilot study using 20 participants from their organisation, the surveys were distributed among them using a Survey Monkey software. The purpose of this pilot study was to evaluate the clarity, language and structure of the survey to determine if it was suitable for gathering the required responses from the participants of the study. Moreover, these two multinational companies also allowed me to conduct the phone interviews with four employees from different cultural backgrounds. Collectively, this enabled me to amend and correct the questionnaires and interviews to carry my study on further.

Table 4.3 in the appendix (D) illustrates the extent to which the research questions are related to the questionnaire and the interview questions.

## **4.9 Data Analysis**

In this section, the methods used to analyse the survey questionnaires, interviews and metaphorical questions in both qualitative and quantitative parts of this study are described.

### **4.9.1 Questionnaires data analysis**

Data collection was obtained through quantitative analysis techniques where the SPSS software was used for data analysis and screening. The descriptive statistics, principal components analysis and regression analysis were then used. Descriptive statistics have been presented in frequency tables with numbers, percentages and cumulative percentage. It provides information beyond just a mere distribution description, it can be used for statistical inference and this allows for the generalization of a sample to the whole population on the basis of a limited number of observations.

Subsequently, a regression analysis was performed to evaluate the strength of associations between a series of dependent variables and a consistent set of independent variables. The dependent variables are the concept of trust, determinants of perceptions of trust, similarities and differences in the concept of trust, and trust in communication. The independent variables are gender, age, job title, nationality, religion and educational level. The survey provided a numerical measure of the variable of trust by measuring the extent to which participants considered the 10 characteristics presented to them as characteristics of a trustworthy person (reliable, truthful, good-hearted, honest, loyal, highly skilled, well behaved, responsible, friendly, actions rather than words). Regression analysis allows for exploring of the most beneficial variables that help in explaining dependent variables, thus enabling the assessment of the independent variables significance along with the fit of the model to the data (Pallant, 2010).

#### **4.9.2 Semi-Structured Interviews data analysis**

The main aim of using qualitative analysis in this research was to examine the meanings and perceptions of trust as they are observed in multicultural teams. Thematic analysis was a crucial analytical tool in this study. It sought to derive themes that emerged from the interviews to further understand the meaning of trust among team members. This type of analysis has five steps according to Braun and Clarke (2006):

- a) Transcription
- b) Coding
- c) Analysis
- d) Overall
- e) Written report

Coding is the process by which themes are extracted and coded from the transcribed data. Transcribed and coded text is then analysed by making informed decisions and paraphrasing with supporting arguments from other researchers. The overall analysis step ensures that all the themes have been captured. Finally, the written report checks that the thematic analysis is consistent with the final write-up.

I followed the above steps of thematic analysis to analyse the interview data. The first step was the translation of the transcript of responses by native Arabic speakers into English, which is the main language of this study. Responses of participants who were fluent English speakers

did not require translation. The translations were accomplished by professional translation services to ensure accurate and reliable data analysis.

The second step involved extracting codes or themes from the data through the coding scheme. The coding scheme was based on the research questions, the literature review and data, which provided the initial coding and themes. However, some themes were identified by carefully reading the interview transcripts repeatedly to confirm that all themes had been found (Richards, 2005). Such an approach for the identification of a sufficient coding scheme is known as concept-driven coding; it is beneficial in getting an accurate understanding of the coding results (Gibbs et al., 2004). Through the use of Microsoft Word, the answers to each question were organised by colour codes to allow a more visual presentation that was easily interpreted. Four columns were used for this, as shown in the two examples presented in table 4.8 and the rest of the transcript presented in Appendix H. Column A provides the interviewees' identification code. Column B notes the quoted responses. Column C gives the key points, and Column D refers to the themes. These topics, themes and sub-themes were used as the basic information for analysing the transcribed interviews.

In the third step, the transcripts were reviewed to find other common themes and to edit the themes depending on the data gathered. Similar quotations were combined under specific topics, themes and sub-themes. Lastly, the report was completed based on the themes gathered.

**Table 4.8. Examples of qualitative data analysis**

<b>Q1: Give me a phrase that comes to mind about your idea of the concept of trust. Why did that phrase come to mind?</b>			
<b>(A) ID</b>	<b>(B) Response</b>	<b>(C) Notes – key points</b>	<b>(D) Themes</b>
023MINMg	Honesty is the most important ingredient to build trust.	Honesty	Honesty
034MSAHRM	Openness is very important, especially in multinational companies. You have to be open to others and respect their cultures even if their thoughts do not match yours. An open person does not lie or conceal things that are related to the work. You need not ask him several times about something. Openness will resolve any problems caused within the workplace.	Openness is very important, especially in multinational companies.	Openness

### 4.9.3 Analysis of Metaphor Data

The metaphor data were analyzed using the following steps:

- Data from the questionnaires were listed and identified for the presence of any invalid data in which metaphors were not described correctly or did not answer the question. This is in terms of not giving an actual metaphor this maybe perhaps of the lack of understanding and not being able to get back to the respondents, as this method is a one-way process. Interviews on the other hand allows for a more back and forth communication, clarifying and modifying any issues discussed, for this reason, all the interviews were taken into account in this study. This data was then deleted from the data set. In this study, 156 out of 650 metaphors were removed from the data set, and 494 metaphors with entailments were used for the data analysis. The classification of the participants' answers was based on the perception of trust that was given by the participants.
- After the metaphors and their entailments were analysed, they were categorised based on the similarities among them and how the participants justified their use of these specific metaphors (Guerrero and Villamil, 2002). The similarities of trust metaphor were difficult when it comes to comparing with other metaphors in a similar context as it is purely for interpretation. For example, two metaphors such as 'trust is like a blanket' and 'trust is like a fire' may be interpreted as both being a source of warmth. However, one might be more of a link to closeness and an emotional connection. When it comes to comparing them with another metaphor of the same context such as 'trust is like a light bulb' this metaphor maybe more similar to the blanket metaphor, in terms of comfort or to the fire metaphor, in terms of light. An Excel table was used to classify the metaphors and entailments obtained from the participants into predetermined categories and sub-categories, such as: construction, consumption, essentials, relationships, instrument, nature, treasure and transport; these categories were based on the participants' perceptions of trust (see appendix: I). These categories were then used to investigate the relationship, if any, with the determinants of trust, such as: social, culture, and personality characteristics.
- SPSS software was used to explore the relationship of trust perception categories with independent variables such as age, job title and cultural difference.

- The categorisation of the metaphors was not straightforward. The process was complex and resulted in various other dimensions based on the participants' perceptions of trust in an organisation. Not all possibilities, such as experience and education, were fully exhausted, as these were considered to be one of limitations in this study.

**Table 4.9. Examples of trust perception metaphors and relationship with determinants of perception of trust**

Metaphors	Entailments	Trust perception categories	Determinants of perception of trust
<b>Bedroom</b>	If you are tired, you can rest in it at any time.	Construction	Social and Personality characteristics
<b>Car</b>	It will carry you to any destination like a good team leader.	Instrument	Social and Personality characteristics
<b>Wallet</b>	It must be kept in a safe place.	Treasure	Social, Personality characteristics and culture

Table 4.5 shows the classified metaphors and entailments obtained from the participants into predetermined categories, as mentioned above, and sub-categories such as construction, **consumption**, essentials, relationships, instrument, nature, treasure and transport. The table also highlights the relationship present of the trust perception metaphors categories with the determinants of perception of trust. This metaphor analysis is explained in greater detail in chapter 7.

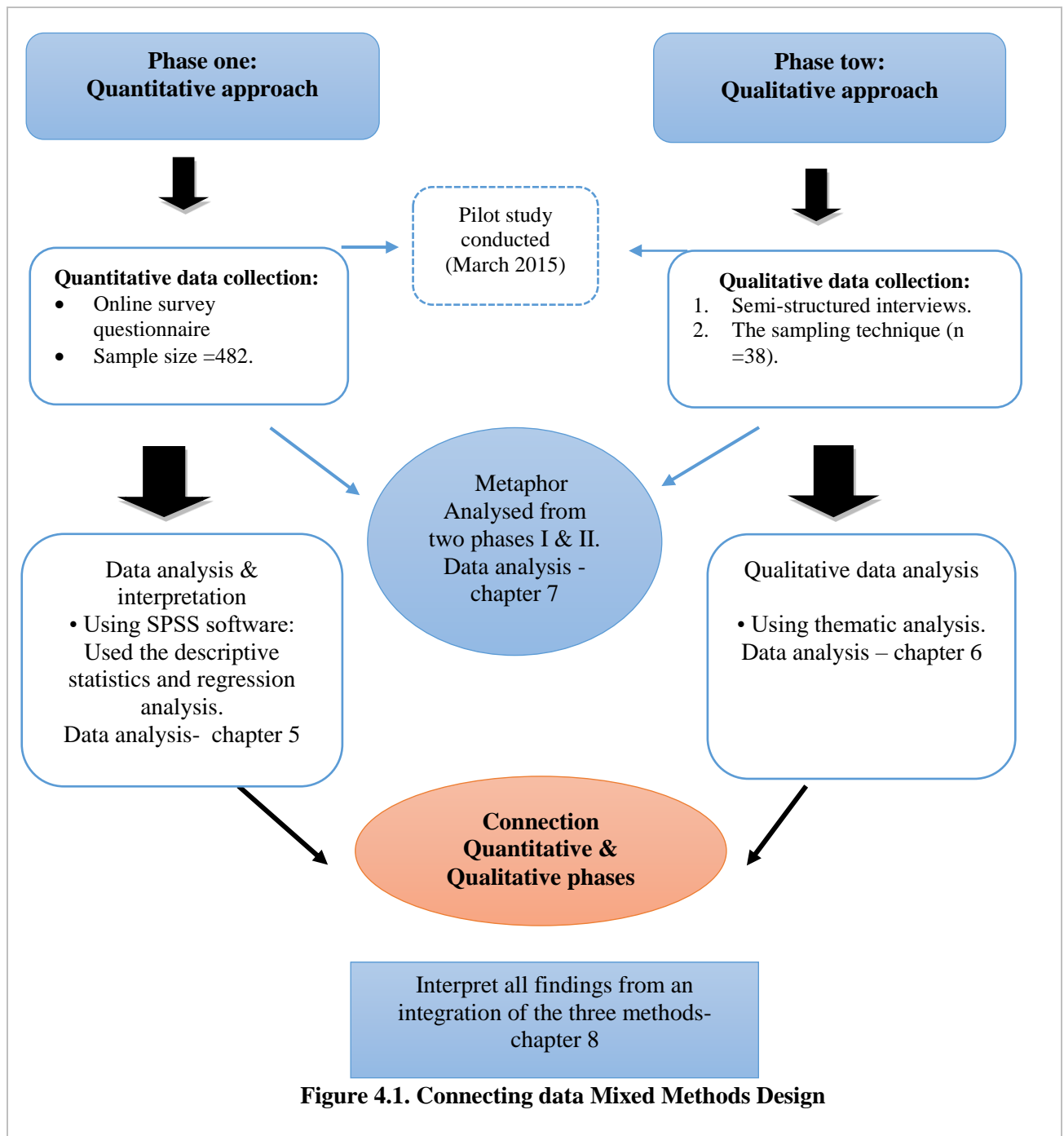
#### **4.10 Method of Data Analysis**

This research involves the use of two approaches: qualitative and quantitative, which was conducted through the use of questionnaires and interviews with metaphor analysis. These two methods are as follows: merging of data, connecting data and embedding of data (Driscoll et al., 2007; Creswell and Clark, 2011). These methods that integrate the data were found to be the most appropriate for this study. The qualitative and quantitative methods were each analysed in a separate chapter and then linked in Chapter 8 (Discussion) to allow a comparison and interpretation of findings, as shown in figure 4.1 below. The quantitative research findings are the attitudes towards the perception of trust among multicultural teams in Saudi Arabia, which helps to understand the perception of trust in more detail. The qualitative research

findings on the other hand, are the viewpoints on the perception of trust among multicultural teams in Saudi Arabia. This is as a result of the determinants of trust giving a deeper understanding on the process how these perceptions came about. The qualitative findings give us a deeper understanding of the similarities and differences between the perceptions of trust. Creswell and Clark (2007:7) acknowledged the importance of combining quantitative and qualitative data. He said,

“It is not enough to simply collect and analyze quantitative and qualitative data; they need to be ‘mixed’ in some way so that together they form a more complete picture of the problem than they do when standing alone”.





#### 4.11 Validity and reliability

The reliability of survey questionnaire was established through three commonly used methods: internal consistency, alternative form and test retest. (Saunders et al., 2012). The internal consistency test was relevant to this study, through which the internal consistency of the survey questionnaire was measured. The internal consistency allows the measurement of consistency of responses to all questions through the use of Cronbach's Alpha which may carry

the value between 0 to 1. The minimum threshold value for Cronbach value for the reliability is 0.70. When the reliability (internal consistency) was conducted for 40 questions in the questionnaire to test if they measured what they were supposed to measure, the Cronbach Alpha coefficient value turned out to be 0.89 which was greater than 0.70 – minimum reliability threshold. This indicated that data met the reliability condition satisfactorily.

Similarly, validity for interviews can be addressed by ensuring that the instruments measure what they set out to measure. The validity of the semi-structured interview questions (questionnaires) was determined by carrying out a pilot study to check that the responses met the research objectives. Instrumentation has been defined as one of the most important parts of the entire research process because it helps ensure the internal validity of the methodologies being used (Hsu and Sandford, 2010). Unless the research methodologies and adopted techniques are internally valid, it is not possible for the researchers to reach accurate conclusions (See metaphor)

I modified the questions based on the feedback I received from the pilot study and from my supervisors. In addition, the questionnaire consisted of questions that have already been tested for reliability in three different organisations (Colquitt, 2001). However, validity can also be addressed in a number of other ways. It should be noted that quantitative data can be improved through careful sampling and correct instrumentation (Cohen, Manion and Morrison, 2007), both of which this study attempted to do, as has been described earlier in this chapter. The validity of qualitative data comes from the honesty and richness of the data, the selected participants and the extent of triangulation (Winter, 2000). Triangulation means having more than one source of data so that explanations of behaviour can be taken from more than one viewpoint. I sought to provide triangulation by having both quantitative questionnaires and qualitative interviews. These methods can be compared so that one method of data collection informs the other. In this study, the quantitative approach (survey questionnaire) investigated the nature and extent of trust based on business links and relationships, while the qualitative approach (interviews) helped explore the way trust was developed and lost (Smallbone and Welter, 2006). The survey questionnaire and the interview questions support each other by targeting the same trust issues in intercultural teams, the concept of trust and the role of trust in communication.

External validity and reliability can be achieved via a relatively high number of participants in the research sample. With the help of survey questionnaires, a researcher can

achieve a large sample size to attain a good degree of external validity (Teddlie and Tashakkori, 2008). In this study, I was able to obtain a good sample size, with 482 completed questionnaires and 38 interviews.

The validity of the metaphor analysis was conducted by involving feedback from participants of the study. During the decoding process of metaphors, I assigned the suitable meanings and interpretations to the metaphors and metaphoric categories. This was little bit difficult and tricky job. The meanings assigned by the participants may differ from those assigned by me. In order to ensure consistency and validity of data, the meaning derived from the metaphors by me were presented to the experts and participants. The participants provided me feedback on the actual meanings they intend to deliver and meanings proposed by me. The variations and feedback were corrected to align the meanings suggested by the participants and me. Similar procedure was adopted to assign the cultural and social determinants to the metaphors. The meanings and interpretations of the metaphor data can be viewed in Chapter 7.

#### **4.12 Ethical Considerations**

Various ethical issues and concerns has to be kept in mind while carrying out the research. The main ethical issue that needed to be considered was maintaining the anonymity of the respondents and the confidentiality of their responses. Some of the data obtained from the study are extremely sensitive; thus, the misplacement or misuse of the participants' personal data can create several ethical issues.

Informed consent was obtained from the participants prior to the beginning of the study, after they had read the information sheet, which clearly displayed the purpose and aims of the research and what it involved. The participants had sufficient time to process the information and ask questions about the study. If the participants did not wish to take part in the study after reading the information sheet, they were given the option of withdrawing. These steps were taken to ensure observance of safety or ethical procedures in the study.

All the information retrieved in this study was kept confidential and anonymised when collected. The respondents were given personalised passwords that were not related to the main login credentials, which were used for monitoring the survey responses. The survey did not require personal information from the respondents, and nobody was given access to the link that contained all the survey-related data, apart from the researcher. The respondents who were

doubtful about using the web service to complete the questionnaire were advised to print and fax the completed responses or send them by email.

The ethical consideration about the use of data from other studies was observed. For instance, the data from other studies used in this thesis were properly referenced and cited according the standard citation protocols recommended by the De Montfort University. De Montfort University's ethical code (4.2.2.) was implemented during the questionnaire and interview data collection process, the ethical code highlights the requirement of informed consent, no harm inflicted onto participants, avoidance of undue intrusion/deception, confidentiality, anonymity and security. Moreover, this study has been approved by the Ethics Committee of the Faculty of Business Administration and Law (BAL) on 13/04/2014 (see Appendix: A).

The interpretation of the data, especially from the interviews data was carried out with great precaution. The data was interpreted with honesty and integrity, and was interpreted in the given context. The researcher avoided any biased approach in interpreting the data, and wherever the opinions and prepositions were used by the researcher, they were separated from the findings. The data gathered from the respondents of this study were not transferred to any third party without their prior permission. However, the respondents agreed that the collected data can be used to publish the research work in peer-reviewed journals.

#### **4.13 Summary**

This study used the pragmatism paradigm, so it is an explanatory study aiming to explore the impact of intercultural communication challenges on the perception of trust among members of multicultural teams at multinational organisations in Saudi Arabia. Based on the research paradigm and aim of the research, the research design involved the mixed method which warranted the combination of both qualitative and quantitative research methods. Therefore, the data collection tools used for this study involved the interviews, the survey questionnaire and the metaphor analysis. This study used the non-probability sampling techniques to select 482 participants for the survey questionnaires designed for employees (managers, senior managers, office workers) working at the multinational organisations, and 38 employees for interviews. The metaphor analysis covered some metaphorical questions in both interviews and survey questionnaires. The survey questionnaire included three main sections: perception of trust questionnaire, determinants of trust questionnaire and trust-communication questionnaire. The questionnaires were administered via SurveyMonkey,

while the interview data were collected via telephones. After collection of qualitative and quantitative data, the questionnaire data were analysed using the SPSS and Excel. Similarly, the interviews and metaphor data were analysed using thematic analysis. Pilot study and face-validation methods were used to ensure the reliability and validity of the data obtained from the questionnaire and interviews. Reliability and validity were improved through pilot study, face validation of the survey questionnaire and interviews, and participants feedback on the metaphor analysis. Ethical considerations were observed throughout this research design. For instance, the privacy, confidentiality and anonymity of the respondents and data were observed. Wherever the ethical approvals were necessary, the researcher made suitable arrangements to seek them before the start of the data collection phases. The next chapter will present the questionnaire data analysis and findings.

## Chapter 5: Questionnaire Data Analysis and Findings

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### 5.0 Introduction

One of the key objectives of this study is to provide an empirical investigation into the understanding and role of trust within four multinational organisations operating in Saudi Arabia. This chapter advances this aim by providing an empirical investigation into the role of different context specific variables such as cultural, social experiences and personality characteristics upon respondents' understandings of trust. Furthermore, this study also intends to determine the relative importance of the different cultural specific variables in terms of their relative qualitative impact on the perception of trust among multicultural teams within the context of Saudi Arabian multicultural organisations.

There are five sections on this chapter. Section 5.2 identifies the variables of interest for this analysis, discusses their measurement, and provides a descriptive overview of these variables. Section 5.3 presents the results of regression analyses aiming to further understand the nature and role of trust within multicultural organisations. Sections 5.4 and 5.5 provide a discussion and summary.

### 5.1 Measurements of variables

This section presents the descriptive statistics related to the results from the items in the questionnaire. These data were collected through the questionnaires aimed at employees of multicultural companies operating in Saudi Arabia, as discussed in Chapter 4. The data were analysed using SPSS. Descriptive statistics have been presented in frequency tables with numbers, percentages and cumulative percentage. Introduction of regression analysis in the section that follows is to evaluate the strength of associations between a series of dependent variables and a consistent set of independent variables. The dependent variables are the concept of trust<sup>6</sup>, determinants of perceptions of trust<sup>7</sup>, similarities and differences in the concept of trust<sup>8</sup>, and trust

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<sup>6</sup> Concept of trust is coded in the following way as a 50 category variable calculated as an additive score based on the extent to which respondents thought the following were part of trust: Reliable, Truthful, Good-hearted, Honest, Loyal, Highly skilled, Well behaved, Responsible, Friendly, Actions rather than words. For each of these variables, respondents originally answered on a 5-point Likert scale.

<sup>7</sup> This variable coded as an additive index on the variables discussed in table 5.2 (Family influences taught me about trust, friends taught me about trust, society taught me about trust. religion taught me about trust[...]). Each variable was originally captured as a Likert scale of 1 – 5 (1 for strongly disagree and 5 for strongly agree).

<sup>8</sup> This variable coded as an additive index on the variables discussed in table 5.3 (Leads to good communication between my colleagues and me, leads to smoothly integrating our work efforts, leads to re-establishing coordination when things go wrong[...] Leads to unintended conflicts between colleagues and me, leads to less respect between my colleagues and me). Each variable was originally captured coded as a Likert scale of 1 – 5 (1 for strongly disagree and 5 for strongly agree).

in communication<sup>9</sup>. The independent variables are gender, age, job title, nationality, religion and educational level. The variable concept of trust measures the extent to which participants consider the ten characteristics presented to them<sup>11</sup> to be characteristics of a trustworthy person. Therefore, this variable measures the extent to which each of these characteristics, collectively, is required for a person to be trustworthy. This is important because it reveals how participants conceptualise trust; a high score therefore indicates that respondents reflect a particular conceptualisation of trust, reflecting a belief that each of the individual's underlying variables are part of trust, while a low score reflects some different conceptualisation.

There are different perceptions that are in demand in the international business world. However, if these scores are significantly different than expected, there is no sharing in regards to the perception of trust. This variable is measured as an additive index, and as such the higher an individual score on the variable, the more participants consider each of these characteristics to be required for a person to be trustworthy. Of course, it is theoretically possible for respondents to have the same score on this variable while answering the individual questions differently. Thus, the substantive meaning of a specific score on this variable could be debated. However, in practice this issue does not occur. Indeed, respondents answer these questions in a highly structured way<sup>12</sup>, analogous to answering the whole battery as if it was a single indicator. As such, it is unlikely that different response patterns would be observed within the same overall score.

Respondents' conceptualisation of trust is likely to be important: several researchers (e.g., Muethel and Hoegl, 2012; Zaheer and Zaheer, 2006) have indicated that the level and the concept of trust may indeed differ in terms of location, country, culture or nationality. Thus, if trust is not available or less available in certain locations in terms of perceptions, other mechanisms such as the increased level of similarities between their perceptions may then be necessary to compensate for these differences.

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<sup>9</sup> This variable coded as an additive index on the variables discussed in table 5.4 (Trust improves communication in a multicultural team. Different concepts of trust have a negative effect on communication [...]) coded as a Likert scale of 1 – 5 (1 for strongly disagree and 5 for strongly agree).

<sup>10</sup> **Gender:** 0 = Female, 1 = Male. **Age Groups:** 0 = 18-21, 1 = 22-25, 2 = Age group 26-30, 3 = Age group 31-40, 4 = Age group 41-50, 5 = Age group 51-60. **Job title:** 0 = Manual work, 1 = Office work, 2 = Supervisor, 3 = Manager, 4 = Senior Executive, 5 = Other job. **Nationality:** 0 = Arabian, 1 = Asian, 2 = European, 3 = Other. **Religion:** 0 = Muslim, 1 = Christian, 2 = Atheist, 3 = Other. **Educational level:** 0 = High School, 1 = College Degree, 2 = Associate Degree, 3 = Diploma Degree, 4 = Bachelor Degree, 5 = Master Degree, 6 = Doctoral Degree.

<sup>11</sup> **Trustworthy person:** Reliable, Truthful, Good-hearted, Honest, Loyal, Highly skilled, Well behaved, Responsible, Friendly, Actions rather than words.

<sup>12</sup> This was tested using a Mokken Scale Analysis of the response data (see van Schuur, 2003). This analysis found a consistent, strong, and very reliable scale (H=0.531, alpha=0.89). Analysis not shown here.

A set of attitudes and orientations – individual personality-based characteristics (e.g. reliability, openness, honesty etc) - presents a model that has a very specific approach to trust. Conceptually, these attitudes and orientations reflect a specific kind of orientation towards trust. Thus, if people have a similar value, it means the similarities in their attitudes and orientation is higher which means they are more like each other. If many people have a high score on such measures, we can infer that the business community in Saudi Arabia has a somewhat cohesive view in terms of how people conceptualize trust. Perhaps they are solidified on an understanding, which is consistent with these types of theories. People scoring lower will have a different conceptualization of trust. For example, when employees use the same wording to talk about the same concept, they do not necessarily refer to the exact same concept. Trust perceived by one individual in a given socio-cultural setting may mean something fundamentally different to an individual living in totally different socio-cultural environment. Thus, an individual answering positively compared to one answering negatively only indicates a difference in the meaning of trust.

Consistent with Zaheer and Zaheer (2006), if observed differences between individuals are significant, the results may reflect particular differences regarding the definition and meaning of trust in varying cultures and national environments. Where one individual co-worker from a country with low levels of conventional practice support for trust and another co-worker from a country with a much higher level of the so-called conventional practice support for trust causes asymmetry in trust, it leads to a lack of equivalence in their motivations to invest in trust. This problem arises when these two co-workers fail to correspond to each other in their trust orientation. Furthermore, one of the co-workers may still be viewed with more or less trust even when both individuals share similar orientations.

However, it is theoretically plausible to present the model of the conceptualization of trust through the emphasis of participants on same or similar attributes of the individuals. Previous literature written on trust includes similar characteristics as this study. However, this is just one conceptualization of trust. This analysis is particularly important as it is in relation to effective communications. Thus, it covers all the concepts of trust that differ by culture, religion and gender. These types of categories can have a significant impact and influence on a participant's perception as they affect the extent to which the participants agree with these 10 characteristics and their importance to the final perception of trust. If they result in a significant difference, then one can say that one problem in these multicultural businesses is that employees are talking past each other and not really acknowledging what has been said. Everyone may agree that trust is important, but if trust means something different among different religions and cultures, then how it is possible



to communicate efficiently and effectively if this is not known. Such circumstances can serve as a major barrier to communication.

## **5.2 Identifying the independent variables and dependent variables**

The independent variables unveil the causes and the relations with the dependent variables and their impact on the concept of trust as a whole. For example, does age/gender affect the perceptions of certain individuals from those categories that work to influence their concept of trust, which leads to an increase in that particular perception or even a decrease. Does the level of education have a role in gaining more cognition and knowledge, causing a range of open-minded perceptions on trust? Or, does the type of job title have an impact on which perceptions are perceived? For example, do managers and employees have different perceptions based on their hierarchical rank? Does religion influence these perceptions? Does the nationality or cultural background of the participants play a crucial role in determining specific perceptions of trust stemming from their environment? Do some cultures have greater similarities in perception that allow people to get along and trust one another more than other cultures that have many more differences in perceptions of trust? These independent variables assist in acknowledging the causes of the formation of these perceptions among the participants and their importance. Bidault et al., (2016:14) support the widespread assumption that personal traits and demographic factors, the so-called propensity to trust, are important antecedents of trust.

On the other hand, similarities and difference in the perception of trust are considered playing a key role in the development of trust in multicultural teams, for instance, people with cultural similarities are more inclined to trust each other compared to those with cultural differences. Hence, this study in particular has logical implications to further expand the theory on active trust construction. While Dietz et al. (2010), Wasti and Tan (2010) emphasise the dangers that similarities and differences posing for intercultural trust-building, no trust models capturing such dissimilarities have been developed. My quantitative study reveals that active trust development can be threatened by dissimilarities in culture if the preferred trust-building mechanisms are contradictory. Moreover, trust determinants are essential to understand the roots of the concept of trust: Where do they originate – education, experience, religion, family, and society, or other things? My analysis is intended to determine which of these has the most impact on an individual's perception of trust. As for trust in communication, if the various similar perceptions are taken into account, would they improve communication between individuals? Thus, these dependent continuous variables constitute an interesting area to examine.

### 5.3 Identification of Variables

Prior to the empirical and analytical study, it is crucial to provide an outline of how variables are defined and measured. Hereafter, I will outline the independent categorical variables dependent variables.

#### 5.3.1 Independent Categorical Variable(s)

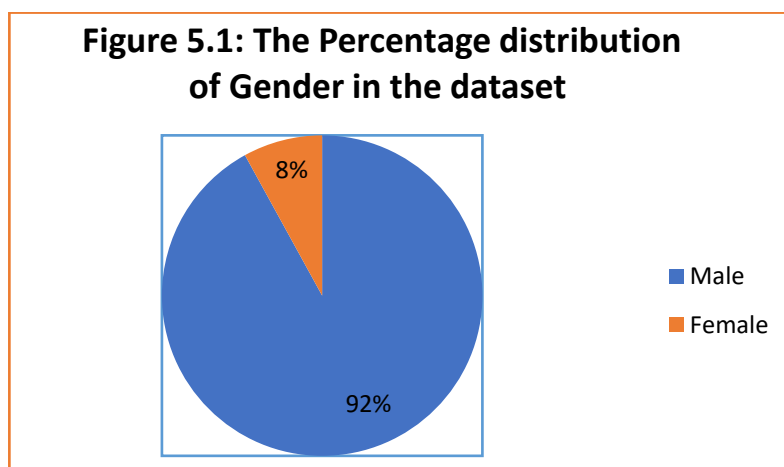
This section presents detailed information about the background characteristics of the participants, which included gender, age, jobs title, education level, nationality and religion. The statistical properties of independent variables are summarized in Table 5.6. Figure 5.1 below shows the percentages.

**Table 5.1: Sample Characteristics**

Characteristics	Descriptions	Percentage (%)
<b>Gender</b>	Male	93%
	Female	8%
<b>Age Group</b>		
	18-21 years	0.2%
	22-25 years	4%
	26-30 years	13%
	31-40 years	34%
	41-50 years	30%
	51-60 years	16%
	61 or over	2%
<b>Job title</b>		
	Manual worker	5%
	Office worker	23%
	Supervisor	17%
	Manager	30%
	Senior Executive	8%
	Other	17%
<b>Education level</b>		
	High School Degree	9%
	College Degree	11%
	Associate's Degree	2%
	Technical School Certificate or Diploma	9%
	Bachelor's Degree	45%
	Master's Degree	21%
	Doctoral Degree	3%
<b>Religion</b>		
	Atheist	3%
	Christian	27%
	Muslim	59%
	Other	10%
<b>Nationality</b>		
	Arabian	44%
	European	24%
	Asian	23%
	Other	9%

- **Gender**

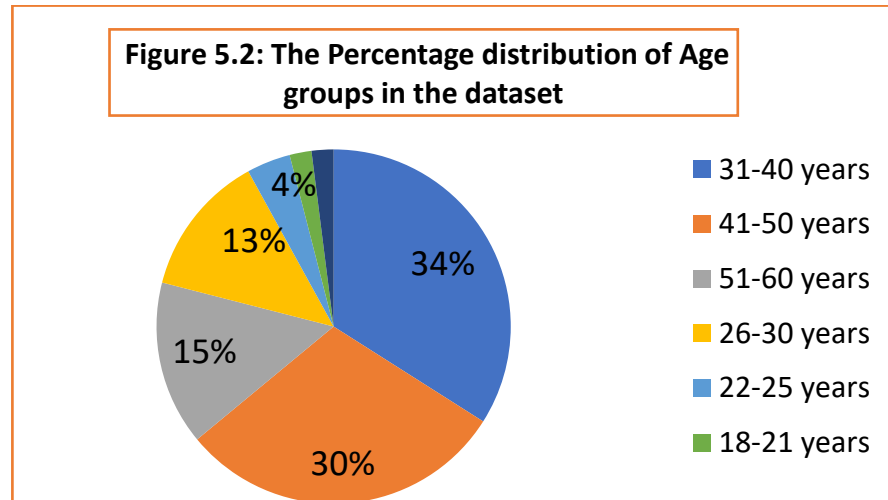
The gender ratio shown in table 5.5 indicates that 93% of the participants are male and 8% of the participants are females (see Figure 5.1 below). The representation of females reflects the lower number of women working in these companies in Saudi Arabia. As Saudi Arabia is a segregated society, women must be able to have their own areas and should not mix with males in the workplace; therefore, fewer females work in these locations. Often, for cultural reasons, men do not want their wives to work in places with a large male population and, consequently, only a small proportion of women work in large international organisations in Saudi Arabia. This low number of females working in Saudi Arabia is in-line with gender segregation as a part of the religious and cultural profile of the kingdom. Although this matter has been recently debated, and many families are promoting female education and the integration of females into the working environment, it is still common to segregate the sexes across organisations and hold a preference for females to be occupied with household duties (Al-Daghri et al., 2014). Figure 2.1 in the chapter 2 presents a summary of the percentages of the unemployed by gender in Saudi Arabia in the years 2012-2014. These factors explain the low female representation in this sample.



- **Age**

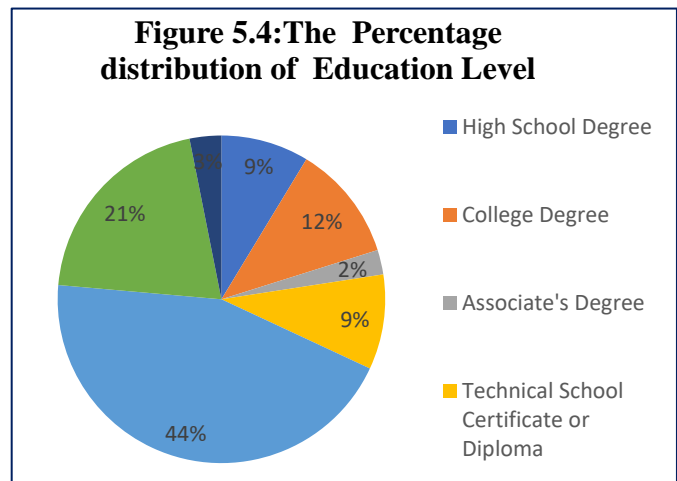
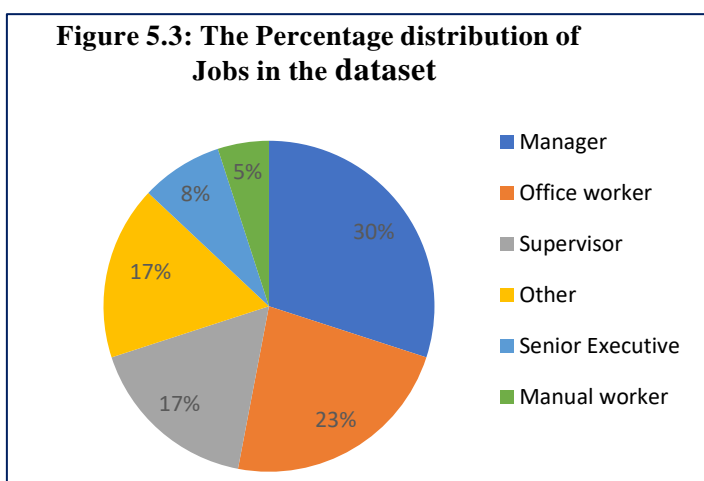
As shown in figure 5.2 below, the majority of respondents are in the 31-40 age group. Approximately 2% of the respondents are older than 61 years old. By contrast, only 0.2% is between 18 and 21 years of age. This highlights a particular problem within the Saudi culture where the government needs to manage youth unemployment. The government needs to face issues such as (1) the increasing number of young Saudis, (2) the preference for administrative jobs especially in the public sector due to the higher prestige it carries (IMF, 2010) and (3) the lack of experience for recent graduates who tend to be turned down by recruiters (Al-Daghri et al., 2014). According to the CIA (2015), 46% of the Saudi population are less than 25 years

old. However, this distribution may also indicate that these young people do not yet have the experience or skills required by international companies. Indeed, in the data collected here more than one-third has more than 10 years of working experience. Relatively few are newcomers to work and this matches with their age group, as most of these participants are in their thirties or younger.



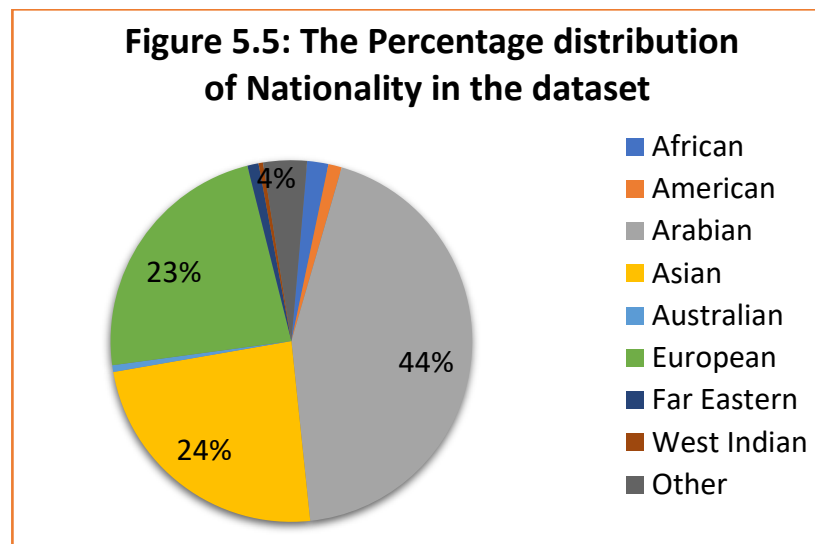
- **Job title and Education**

Management positions responded more than the other roles within the office setting (see figure 5.3 below); the managers are the leading group with 30.1%, which means that most of the participants have more than 10-year experience in those companies, while office workers represent 23% and Manual worker 5%. Therefore, there is a wide range of jobs in the data. More than two-thirds of the respondents are university educated. Many of the participants in the sample have a bachelor's degree as their highest qualification (44.5%). The second most common education level in the sample is the master's degree with 21%, indicating that these international companies have a well-educated workforce.



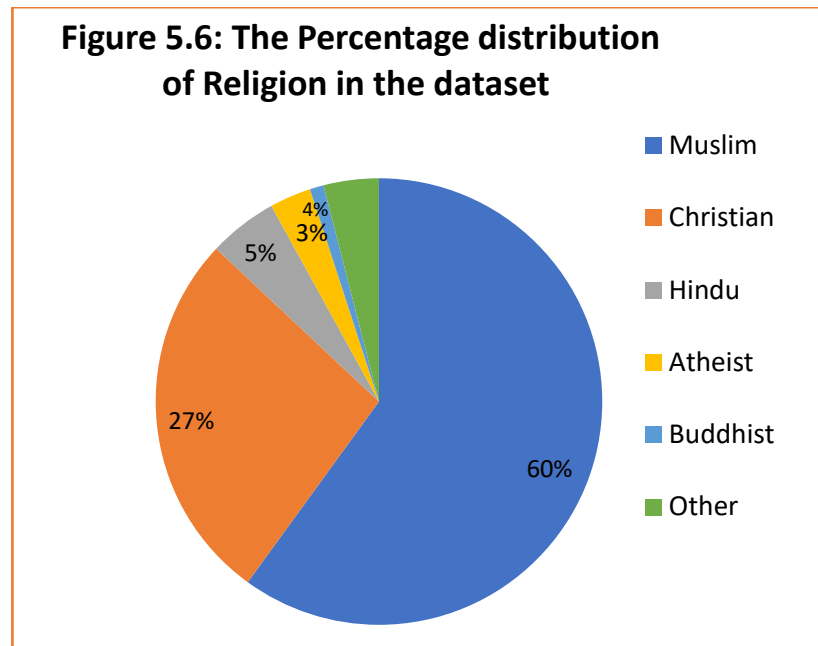
- **Nationality**

Figure 5.5 below shows the distribution of nationalities and indicates the range of different cultures working together within the selected Saudi organisations. Although a large proportion of employees are Arab (44%), Europeans and Asians each represent around a fifth of the sample (23% and 24%, respectively). Multicultural teams are the norm in large international firms operating in the Kingdom of Saudi Arabia. In these teams, training is provided so that the members become familiar with local customs and traditions, which facilitate trust within the team and subsequently the company. The proportion of foreigners in the workforce is between 18% and 36% in each of the four companies. The workforce is otherwise balanced, with participants included in the sample being Indians, Arabs, Europeans and Middle West Asians aged 25 to 50+, thus covering each age group as analysed here. There is enough variation when viewed at this level of abstraction to allow the sensible analyses.



- **Religion**

In terms of religion, multicultural team members have different representations of religious beliefs (see Table 5.5), with Muslims forming the majority of the sample (60%). The high representation of Muslims is because most of Arabic and Asian respondents are Muslims. The second largest group is Christian (27%). This is because most of the companies are multinationals and often have European or American members, who are systematically more likely to be Christian. Those of other religious backgrounds are less well represented in the sample.



### 5.3.2 Dependent Variable(s)

First, defining the concept of trust is essential, as is proposing its main determinants within the multicultural context. Next, the similarities and differences in the perception of trust are presented. Finally, the rationale behind the relationship between trust and communication is covered. The responses were measured on a five-point Likert scale (1= Strongly Disagree and 5 = Strongly Agree) and (1=not at all and 5= to a very great extent).

#### 5.3.2.1 Individual personality' characteristics contribute to trust

Trust is subjective; each individual views it differently and, as a result, gives it different attributes. However, research has demonstrated important systematic variation between countries in attitudes towards and perceptions of trust, such that individuals within a country are more similar to each other in their perceptions than individuals from other countries (Muethel and Hoegl, 2012). In contrast, this study examines trust in a multicultural workforce; therefore, differences in perceptions of trust are expected among multicultural team. The specific views and attributes related to a trustworthy person are: 1) reliability, 2) truthfulness, 3) good-heartedness, 4) honesty, 5) loyalty, 6) highly skilled, 7) well behaved, 8) friendliness, 9) responsible, and 10) actions rather than words. Table 5.1 summarises these views incorporated into the questionnaire in which participants are asked to rate the attributes according to how they would describe a trustworthy person.

<b>Table 5.1: Perceived attitudes/views of a Trustworthy Person (n = 482)</b>						
<i>Items</i>	SD%	D%	N%	A%	SA%	Average (Median)
1. <i>Reliable</i>	2.3	0.8	18.5	38.8	39.6	4
2. <i>Truthful</i>	2.1	1.5	22.2	30.9	43.4	4
3. <i>Good –hearted</i>	1.5	13.7	38.6	26.8	19.5	3
4. <i>Honest</i>	1.5	2.7	19.9	28.4	47.5	4
5. <i>Loyal</i>	1.9	2.1	21.4	39.8	34.9	4
6. <i>Highly skilled</i>	3.7	6.8	35.7	26.8	27.0	4
7. <i>Well behaved</i>	2.5	5.6	32.2	35.3	24.5	4
8. <i>Responsible</i>	2.1	1.7	23.7	41.3	31.3	4
9. <i>Friendly</i>	5.4	16.8	41.9	24.1	11.8	3
10. <i>More deeds and less words</i>	2.3	13.5	42.7	26.1	15.4	3
<i>Response Key: SD: strongly disagree, D: disagree, N: Not sure, A: Agree, SA: strongly agree</i>						

Table 5.1 identifies ten characteristics of a trustworthy person listed by the multicultural team. Most of the respondents (47.5%) strongly agree that honesty is an important characteristic of a trustworthy person. The item ‘responsibility’ falls at the mid-way point with 31.1% of the respondents characterizing the importance of a trustworthy person to be related to responsibility. Of the ten characteristics of a trustworthy person, only 11.8% of the respondents strongly agree that trust is perceived as friendliness, making the friendly perception the lowest rated perception in this section. From the findings above, respondents perceive that most participants see the following features as an element of a trustworthy person: honesty (47%), truthfulness (43%), reliability (40%) and loyalty (35%); these attributes are similar to those in Wasti et al. (2007). Honesty is generally agreed to have a universal value; with only a very small percentage of people strongly disagreeing to this trait. However, these answers are influenced by the cultural context regarding what is accepted as being honest. Some suggest that it is a single truth that is not subject to interpretation (Locke and Woiceshyn, 1995). In this context, being honest is tantamount to comparing one’s reactions to the commonly agreed truth. Others opine that truth has a relative dimension and is consequently subject to interpretation (Muethel and Hoegl, 2007). Therefore, although honesty appears to be quite unambiguous, in reality the underlying element to which honesty is referenced to can be rather ambiguous. Being good-hearted, friendly or demonstrating through action not words are all attributes that participants do not consider particularly important in the context of trust.

While this study suggests a strong and direct relationship between trust and honesty, Putnam (2000: 135-6) argues that the question used, ‘most people are honest’, in the DDB Needham Lifestyle Surveys is representative of trust, but he further argues that generalised trust and trustworthiness are not entirely the same thing and the same applies to honesty and trust, even though they may be related. Thus, according to an American National Election Study (ANES) in 1972, 86.4% of participants agree with the question ‘most people are basically honest’ in contrast to the 46.7 % who state that ‘most people can be trusted’. The results therefore show a significant gap between those who think people are trustworthy and those who think they’re honest; although, somewhat surprisingly, more than half the people who agree with the statement ‘most people are honest’ are willing to trust strangers (Uslaner, 2012: 73-74). In addition, Rotter (1967) has developed an interpersonal trust scale, which is composed of disparate indicators including trust, honesty, institutional bias and fear of social disgrace. It seems clear here that Rotter has isolated trust from honesty, giving them different values and not making them a factor of each other. Uslaner argues, however, that the interpersonal trust scale has ‘not lasted in research on trust’; he also suggests that Rotter’s scale is outdated (Uslaner, 2012: 4).

#### **5.3.2.2 Socio-cultural determinants of trust**



**Table 5.2. The descriptive statistics for the responses to the socio-cultural determinants of trust**

	Items	SD%	D%	N%	A%	SA%	Average (Median)
1.	Family influences taught me about trust	3.3	3.5	21.4	43.2	28.6	4
2.	Friends taught me about trust	1.9	10.0	43.4	33.6	11.2	3
3.	Society taught me about trust	1.5	7.9	36.7	44.0	10.0	4
4.	Religion taught me about trust	6.8	15.1	25.3	20.7	32.0	4
5.	Education taught me about trust	3.3	5.4	29.3	44.6	17.4	4
6.	My own personal experiences taught me about trust	3.1	2.3	16.4	30.1	48.1	4
7.	My relationships with others are characterised by trust and acceptance	3.5	6.8	32.4	40.7	16.6	4
8.	Basically I am a trusting person	3.7	10.2	35.1	35.9	15.1	4
9.	It is better to trust people until they prove otherwise rather than to be suspicious of others	3.1	10.4	33.2	34.0	19.3	4
10.	I find it better to accept others for what they say and what they appear to be	2.9	19.1	41.9	29.7	6.4	3
11.	I feel I can depend on most my colleagues I know	3.1	17.0	38.6	34.0	7.3	3
Response Key: SD: strongly disagree, D: disagree, N: Not sure, A: Agree, SA: strongly agree							

Table 5.2 indicates the important factors that affect the personal development of trust among the multicultural team in a number of ways. Firstly, 48.1% of the respondents strongly agree (3.1 % strongly disagree) with the personal experience factor. Secondly, 44.6% of the respondents agree (3.3% disagree) that education is the most important. Thirdly, 40% of the respondents agree (1.5% disagree) that society is the dominant factor. Fourthly, 43.2% of the respondents agree (3.3% disagree) that family upbringing is. Lastly, 40.% of the respondents agree (3.5% disagree) that relationships with others are characterised by trust and acceptance. The reason for this is that society of this multinational organisations are composed of different social classes, different levels of education and different cultural backgrounds, and so trust cannot be strong in all social relations and under all circumstances.

From the above finding, consistent with Chin, et al., (2010), trust depends on the subjective perception of individuals, and this may vary even though the same environmental conditions apply. Trust is determined by individual perceptions but may be rooted in the social context or system (Delhey and Newton, 2003; Newton, 2004). Although personal characteristics may contribute to trust, context-related factors may play a significant role (Delhey and Newton, 2003), as personal characteristics can be affected by context (Buzasi, 2015). Subjective factors such as personal beliefs, and the surrounding circumstances, may determine attitudes, including trust (Bardi and Schwartz, 2003; Huhe, 2014). Five main items for establishment of trust between transacting parties were considered more important, which are social, education, family, religious and experience which is work-related factor. This finding is consistent with Ashleigh and Meyer (2012), as they suggest that trust is essentially a concept that relies on feelings and perceptions based on experience, and many of the perceived determinants of the trust as reported by the participants in this study were related to their experiences.

### 5.3.2.3 Similarities and differences in conceptual of trust

**Table 5.3. The implications of similarities and differences in conceptual understandings of trust**

	Items	N%	VL%	SE%	GE%	VGE%	Average (Median)
<b>Similarities</b>	1.Similarity of concept of trust leads to good communication between my colleagues and me	2.1	3.9	30.9	40.7	22.4	4
	2.Similarity of concept of trust leads to smoothly integrating our work efforts	2.9	4.4	31.1	44.0	17.6	4
	3.Multicultural teams' similarity of concept of trust leads to re-establishing coordination when things go wrong	2.3	5.6	34.9	40.5	16.8	4
	4.Similarity of concept of trust leads to dealing with personal conflicts in fair and equitable ways	1.7	6.6	40.7	35.7	15.4	3
	5. Similarity of concept of trust leads to encouraging healthy debate and exchange of ideas.	2.3	13.5	42.7	26.1	15.4	3
<b>Differences</b>	1. The Difference of concept of trust leads to unintended conflicts between colleague and me	2.7	10.4	46.1	31.1	9.8	3
	2. Not understanding that there is a disagreement in the concept of trust leads to damaging relationships between my colleagues and me.	3.9	8.9	42.7	33.0	11.4	3
	3. The Difference of concept of trust leads to less respect between my colleagues and me.	5.6	16.4	44.0	24.7	9.3	3

**Response Key:** N: Not at all. VL: Very little. SE: To some extent. GE: To a great extent. VGE: To a very great extent

From table 5.3, it is evident that based on average (median) values, similarities in the perception of trust from the majority of the participants are greater than differences in the perception of trust. For example, 44% of the participants to a great extent ‘similarity in perception of trust leads to smooth integration in their work efforts’ and 40.7% of the participants to a great that ‘similarity of concept of trust leads to good communication between their colleagues’. This indicates the importance of similarities of the perception of trust among multicultural team. Deutsch (1958) argues that perceptions are more biased towards similarities and differences, even though there may be many similarities, this can lead people to assume that no common elements exist. Cultural similarities and differences in concepts of trust can keep people having different cultures from trusting each other, even though they share many similarities (Methel et al., 2012).

**Table 5.5. The descriptive statistics for the responses to the ethno-cultural elements of trust (482)**

<i>Items</i>	<b>SD (%)</b>	<b>D (%)</b>	<b>N (%)</b>	<b>A (%)</b>	<b>SA (%)</b>	<b>Average (Median)</b>
• <i>Trust is stronger between workers of the same nationality</i>	3.9%	18.7%	41%	24.7%	11.6%	3
• <i>Trust is stronger between workers of the same ethnicity</i>	7.3%	26.3%	34.4%	19.9%	12.0%	3
• <i>Trust is stronger between workers of the same religion.</i>	9.5%	23.0%	33.2%	21.8%	12.4%	3
<i>Response Key: SD: strongly disagree, D: disagree, N: Not sure, Agree, SA: strongly agree</i>						

With regard to ethno-cultural elements of trust, Table 5.5 shows three elements of the ethno-cultural, which are important for the development of trust among multicultural team. In the first area 24% of the respondents agree (3.9% disagree) that trust is stronger between workers of the same nationality, 19.9% of the respondents agree (7.3% disagree) that trust is stronger between workers of the same ethnicity, 21.4% of the respondents agree (9.5% disagree) that trust is stronger between workers of the same religion. Social categorization theory has supported this finding where individuals are categorised into groups using the concept related to ‘people sort themselves into categories using cues that are important to them, such as occupation, religion, and cultural ethnicity’ (Tajfel, 1972; Tajfel and Turner, 1986) When individuals categorise themselves and others into groups, various forms of bias are then invoked where they will see those

who are not part of their ‘group’ as less competent, less trustworthy and also less cooperative than those who are part of their ‘group’ (Brewer and Silver, 1979; Tajfel, 1982).

#### 5.3.2.4 The perception of trust improves communication

**Table 5.6. The responses to the perception of trust improves communication among multicultural team (n = 48)**

<i>Items</i>	<b>No.</b>	<b>SD (%)</b>	<b>D (%)</b>	<b>N (%)</b>	<b>A (%)</b>	<b>SA (%)</b>	<b>Average(Median)</b>
• <i>Trust improves communication in a multicultural team.</i>	482	2.5	2.5	17.8	39.2	38.0	4
• <i>Effective communication is an essential ingredient for trust between employees</i>	482	1.7	3.7	19.7	50.2	24.7	4
• <i>Different concepts of trust have a negative effect on communication.</i>	482	2.1	6.8	34.2	47.7	9.1	4
• <i>The level of quality in communication has an impact on trust by assisting and resolving disputes and aligning perceptions.</i>	482	1.2	4.6	28.4	50.8	14.9	4
• <i>Good communication has an impact in terms of facilitating the building of interpersonal trust.</i>	482	2.1	2.3	18.9	51.2	25.5	4
• <i>Lack of communication is a barrier preventing trust in a multicultural team.</i>	482	2.9	2.7	22.6	46.9	24.9	4
• <i>Effective communication has a positive effect on increasing the level of trust.</i>	482	1.9	3.5	17.8	45.6	31.1	4
<b>Response Key: SD: strongly disagree, D: disagree, N: Not sure, Agree, SA: strongly agree</b>							

On average, the participants agree with the following 7 items as functions of the perception of trust on communication for example, 51.2% of the respondents agree that ‘Good communication has an impact in terms of facilitating the building of interpersonal trust’, and 50.1% of the respondents agree that ‘the level of quality in communication has an impact on trust by assisting and resolving disputes and aligning perceptions’ (see Table 5.4). These findings indicate the strength that perception of trust has positive impact on communication, especially in a multicultural team. Several researchers that support this study have highlighted the importance and impact of trust in a multicultural context. For example, Laurie (1992) has argued that the lack of trust is indeed the key barrier to effective communication between employees of American and Japanese origin in a global firm. Vital evidence is seen from the United States, Japan and Korea

in Dyer and Chu (2003), who report that perceived trustworthiness, can in fact reduce transaction costs and is also related to greater information exchange in supplier-buyer relationships. In a similar fashion, Cox (1994) reports that the capability to establish trust in multicultural and multilingual relationships is considered crucial for managers working in multicultural settings. In their study of Canadian firms in China, Abramson and Ali (1999) conclude that relationships containing trust are indeed a recipe for success as a good relationship can be based on transparency between the employees in the company, which allows for effective communication and ultimately efficiency, thereby contributing to success for the relationships and the company.

## 5.4 Empirical Results

A battery of regression models is employed to statistically estimate the relationships among the variables. Modelling and analysing several variables are facilitated when the focus is on the relationship between a dependent variable and one or more independent variables. For the goal of this study, the regression analysis is employed to identify the relationship between the main five dependent variables in question (*concept of trust, trust determinants, similarities and differences of concept of trust, trust communication and ethno-cultural determinants of trust*) and six independent variables: Gender, Age, Education, Job title, Nationality, and Religion. By applying ordinary least squares (OLS) regression, six models are set up. One key advantage of multivariate regression analysis is obtaining a deeper look at both the significance of each element individually and the overall significance of all elements.

Each categorical independent variable is used to compare to a reference category for those variables. To gain a better understanding regarding these reference groups, a comparison is made within each group, for instance, comparison between Arab and European and between Arab and Asian and vice versa. In another example, being a manual worker relative to being a manager or supervisor is either positive or negative. Also, the sample data of male and females are compared. Thus, overall, the result will come down to a much narrower group of individuals in these reference groups as they are divided into smaller but more concise categories<sup>13</sup>.

Interestingly, this particular topic of study explores a wide range of socio-psycho-cultural backgrounds and investigates and analyses participants' responses for why they consider the 10 characteristics presented to them (see table 5.1) to be important characteristics of a trustworthy person in a multi-national organisational setting. While this section is devoted to the statistical

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The job category can be compared between categories, as such Office Worker (ref. cat. = manual worker),<sup>13</sup> Supervisor (ref. cat = manual worker), Manager (ref. cat = manual worker), Senior Executive (ref. cat = manual worker), Other (ref. cat = manual worker) the nationality category: European (ref. cat. = Arabian), Other (ref. cat. = Arabian). Religions Christian (ref. cat. = Muslim), Other (ref. cat. = Muslim), Atheist (ref. cat. = Muslim).

interpretation of the results, the next section will discuss the main findings. The empirical results of seven models are displayed in tables 5.7 to 5.12.

#### 5.4.1 Relationship of trust perception with Independent Categorical Variable(s)

**Table 5.7: Regression Results of Concept of Trust COT**

		Estimate	Std. Error	t-Statistic	P-Value	
<b>Intercept<sup>1</sup></b>	<b>83.9316</b>	<b>5.3078</b>	<b>15.813</b>		<b>&lt; 2e<sup>-16</sup> ***</b>	
<b>Coefficients</b>	<b>Gender (female)</b>		<b>2.2384</b>	<b>2.7058</b>	<b>0.827</b>	<b>0.408</b>
	<b>Age(ref.cat =18-21)</b>		<b>0.1178</b>	<b>0.6758</b>	<b>0.174</b>	<b>0.861</b>
	<b>Education</b>		<b>1.4182</b>	<b>0.4334</b>	<b>3.273</b>	<b>0.0011 ***</b>
	<b>Job Title</b> (ref. cat. = manual worker)	Office W.	<b>-2.5015</b>	<b>3.3616</b>	<b>-0.744</b>	<b>0.457</b>
		Supervisor	<b>-0.9621</b>	<b>3.4871</b>	<b>-0.276</b>	<b>0.782</b>
		Manager	<b>-1.5452</b>	<b>3.4156</b>	<b>-0.452</b>	<b>0.651</b>
		Senior	<b>0.1277</b>	<b>3.9191</b>	<b>0.033</b>	<b>0.974</b>
		Others	<b>-4.962</b>	<b>3.506</b>	<b>-1.415</b>	<b>0.157</b>
	<b>Nationality</b> (ref.cat= Arabian)	Asian	<b>3.7338</b>	<b>2.0452</b>	<b>1.826</b>	<b>0.068 *</b>
		European	<b>-2.3296</b>	<b>2.9430</b>	<b>-0.792</b>	<b>0.429</b>
		Others	<b>-3.1314</b>	<b>2.7582</b>	<b>-1.135</b>	<b>0.256</b>
	<b>Religion</b> (ref.cat.=Muslim)	Christian	<b>5.9539</b>	<b>2.3946</b>	<b>2.486</b>	<b>0.0132 **</b>
		Atheist	<b>-1.6392</b>	<b>2.7121</b>	<b>-0.604</b>	<b>0.545</b>
		Others	<b>3.2716</b>	<b>4.4037</b>	<b>0.743</b>	<b>0.457</b>
<b>Overall Model Fit</b>	<b>R<sup>2</sup></b>	<b>Adjusted R<sup>2</sup></b>		<b>F-Statistic</b>		
	<b>0.08007</b>	<b>0.05249</b>		<b>F-Stat.</b> <b>2.903</b> 14 and 467 DF	<b>P-Value</b> <b>0.0003 ***</b>	
<b>Residuals</b>	Minimum	1Q	Median	3Q	Maximum	Std. Error
	-62.215	-7.895	0.529	9.035	34.484	14.24 467 DF

<sup>2</sup> Significance levels: \*\*\* 0.01, \* 0.05, \* 0.10

The regression data results take into account the impact of all other variables in each tables presented. Tables 5.7 shows the results of regressing the dependent variable concept of trust and a series of independent categorical variables, including education, age, gender, job role, nationality and religion. Coefficients of gender, age and education have a significant impact on trust, with estimated parameters of 2.24, 0.12 and 1.42, respectively, holding all other variables constant. Age is significant; the coefficient is 0.12, meaning for every additional year of age, the Perception of trust

person would be 0.12 higher on the scale. The coefficient of education suggests that a one-unit increase in education (e.g. moving from having a bachelors' degree to having a masters' degree) increases the concept of trust variable by 1.42 units, which is significant at the 99% level. This means that as people become more educated, their conceptualisation of trust becomes more aligned with the conceptual model tested.

The independent variables, gender and age along with all of the job categories were found to have less substantively important, with the exception of the participants from the Asian nationality and also those from the Christian faith. Therefore, relative to Arabs, Asian nationality were 3.73 units higher than Arabs for considering the 10 characteristics of a trustworthy person than Arabs and European on average. In addition, Christians score 5.95 more units when considering the ten characteristics of a trustworthy person than Muslims and other religion on average. Relative to manual workers, people with other job titles were slightly more negative, office workers were -2.50 units, supervisor -0.96, manager -1.54 units, others -4.96 units. However, one job title stood out with a positive value of 0.127 units for the senior job role. As Zaheer and Zaheer (2006) suggest, differences that are observed may be as a result of different cultures and national settings having a different meaning of trust.

This is one of the most interesting finding of the study and will be discussed in the next section. The p-value of the F-statistic suggests that all explanatory variables are jointly different than zero at the 99% significance level. The value of the adjusted  $R^2$  indicates that collectively the independent variables explain 5% of the variation in the importance of those characteristics of a trustworthy person. However, other variables should be considered to explain the importance of these characteristics.

#### 5.4.2 The socio-cultural determinants positively impact the personality characteristics of trustee

**Table 5.8: Regression Results of Trust Determinants**

		Estimate	Std. Error	t-Statistic	P-Value	
<i>Intercept</i> <sup>1</sup>		<b>27.4919</b>	<b>2.4999</b>	<b>10.997</b>	< 2e <sup>-16</sup> ***	
Coefficients	Gender (female)		<b>1.4547</b>	<b>1.2744</b>	<b>1.141</b>	<b>0.254</b>
	Age Age(ref.cat =18-21)		<b>1.2014</b>	<b>0.3183</b>	<b>3.775</b>	<b>0.0002 ***</b>
	Education (ref.cat. = High school degree)		<b>0.5185</b>	<b>0.2041</b>	<b>2.540</b>	<b>0.011 **</b>
	Job Title (ref. cat. = manual worker)	Office W.	<b>2.7188</b>	<b>1.5832</b>	<b>1.717</b>	<b>0.086 *</b>
		Supervisor	<b>3.0493</b>	<b>1.6424</b>	<b>1.857</b>	<b>0.064 *</b>
		Manager	<b>1.6021</b>	<b>1.6087</b>	<b>0.996</b>	<b>0.320</b>
		Senior	<b>2.2261</b>	<b>1.8458</b>	<b>1.206</b>	<b>0.228</b>
		Others	<b>2.7789</b>	<b>1.6513</b>	<b>1.683</b>	<b>0.093 *</b>
	Nationality (ref. cat. = Arabian)	Asian	<b>3.1675</b>	<b>0.9633</b>	<b>3.288</b>	<b>0.0011 ***</b>
		European	<b>3.3770</b>	<b>1.3861</b>	<b>2.436</b>	<b>0.015 **</b>
		Others	<b>1.4713</b>	<b>1.2990</b>	<b>1.133</b>	<b>0.258</b>
	Religion (ref. cat. = Muslim)	Christian	<b>-3.4105</b>	<b>1.1278</b>	<b>-3.024</b>	<b>0.002 ***</b>
		Atheist	<b>-2.6981</b>	<b>1.2773</b>	<b>-2.112</b>	<b>0.035 **</b>
		Others	<b>-3.2437</b>	<b>2.0741</b>	<b>-1.564</b>	<b>0.119</b>
Overall Model Fit	R <sup>2</sup>	Adjusted R <sup>2</sup>		F-Statistic		
				F-Stat.	P-Value	
	<b>0.09762</b>	<b>0.07056</b>		<b>3.608</b> 14 and 467 DF	<b>1.055<sup>-05</sup> ***</b>	
Residuals	Minimum	1Q	Median	3Q	Maximum	Std. Error
	-26.838	-4.074	0.150	4.579	17.011	6.705 467 DF

○ Significance levels: \*\*\* 0.01, \*\* 0.05, \* 0.10



This dependent variable's strength of association with the independent variable has been measured by conducting the regression model as shown in table 5.8, this model identifies how different categories of individuals determine of which of these variables has the most impact on an individual's perception of trust. All categories have significant influence on the 10 characteristics that are part of a trustworthy person. The results show that the trust determinants increase with age and level of education of the independent variables (i.e. a one-unit increase in age and education will result in appreciation of the trust determinants of 1.20 and 0.52, respectively). Moreover, job title is found to be a significant predictor of their determinants of trust; relative to manual workers, office workers scored an average of 2.71 units higher and supervisors with 3.04 units higher. In particular, nationality is a key determinant of trust where Asians and Europeans were on average 3.16 and 3.37 units higher than Arabs. Religion has a significant impact on the determinants of trust where Christians, atheists and 'other' are on average -3.41, -2.71 and -3.24, respectively, lower than Muslims workers; meaning that non-Muslim workers are less likely to believe that the 10 characteristics constitute a trustworthy person.

#### **5.4.3 Similarities and differences in perception of trust due to socio-cultural determinants variations**

The results have established that different people have different understandings of the nature of trust. While some variation is expected, these differences also vary systematically by age, nationality, education level, experience, social status, and culture. Nonetheless, it is possible to question the substantive importance of such differences. Indeed, it is possible that different conceptions about the nature of trust have little practical significance within multi-cultural teams, and instead the organisation's rules and norms facilitate easy working in spite of different conceptions of the nature of trust. Now the question arises as to what are the benefits or consequences of these similarities and differences.

Respondents were questioned about the benefits of team members sharing a consistent view of the nature of trust, and the challenges associated with team members having different concepts of trust. The descriptive results, presented in Table 5.3, show that similarities in conception of trust are of great importance in building and developing trust among multicultural teams. Also, the similarities cause communication and negotiations among team members to be much easier. On the other hand, a difference in these perceptions results in quite the opposite; it results in the hindrance and difficulty in communication and negotiation, as well as damaging trust building in the long term.

Nowadays, individuals have a wide range of perceptions on the concept of trust and these differ from one individual to the other based on different cultural values and social impacts. However, these individuals work alongside one another under one organisation and similarities and differences in their perception of trust can cause a great problem in building as well as developing trust in these organisations. Thus, this issue highlights the importance of this study, as these similarities and differences need to be known in these multinational organisations and to develop mechanism as to how to deal with them. In accordance to Giddens (1984), institutions play a role in social life. However, Scott (2007:48) argues that institutions are more of a cultural-cognitive as well as a regulative element, which gives stability to a social life'. These data suggest that institutional role in establishment and promotion of trust through the social psychological and cultural avenues. This is because the institutions impose the strict regulations and disciplines on their adherents, through which they train them to follow the pre-determined norms for socialization within institutional boundaries. Through the well-disciplined and regulated approach, the institutions bring their members closer to each other, promote learning environment for knowledge sharing and communication, help discover the difference patterns in conception of trust, and ultimately develop the sound strategies to overcome these differences for enhancement of the perception of trust among the organisational members. Thus, the relevance of institutional role in fostering trust is not only important from the point of view of this study as it is conducted on the multinational organisational, but also it involves the people working in these organisations.

Moreover, Kostova (1997, 1999) puts forward the idea that the country's institutional profile, which is comprised of normative, cognitive, and regulative institutions describe a country's social environment. Kostova also argues this institutional profile is largely dependent on the social and cultural context. For instance, some institutions may be more relevant in explaining the concept of trust than other institutes. Moreover, Kostova describes that culture and institutes partly overlap, despite reflecting different approaches to conceptualise social context. Importance of trustworthiness factors can be influenced through country-specific institutional elements, as suggested by Doney et al., (1998).

In accordance with Dietz et al. (2010), the lack of understanding and comprehension of another culture's concept of trust may cause an individual to become isolated into their own culture. Having different conceptualisation of trust may cause each individual's identity to be reaffirmed as well as belittling that of the other (Gibson, et al., 2009). In agreement with this, Karmer (2010) also suggests that self-categorisation on both sides can further escalate this issue. As a norm, individuals will tend to have a positive outlook on their group, however, they may have a tendency to hold less positive views of that of the other group, as described by Brewer and Silver (1978).

Deutsch (1958), describes people with a few similarities present between individuals, there will be limited sharing of information and knowledge amongst them, regardless of the presence of unifying elements. As a result, it is plausible to assume cultural differences in the concept of trust hindering trust development as well as reducing perception of similarities. Strong negative consequences can be as a result of dissimilarities and two individuals not comprehending the fact that others may have different concepts of trust, as described by Muethel and Hoegl (2012). Furthermore, conflicts may arise as a result of not taking into account the cross-cultural perspective, thereby causing distrust amongst team members (Lewicki, McAllister, and Bies, 1998). On the other hand, if cross-cultural perspective is taken into account it may not only minimise the negative effects caused by the concept of trust differences but also help develop trust. As supported by Ferrin and Gillespie (2010), they argue that taking into account cross-cultural perspectives allows for an increase in trust development, as it is a sign for a long-term relationship. Education and teaching have a role in developing the concepts of trust and understanding the importance as well as usefulness in the concept of trust similarities and how they can be used to build trust amongst a multicultural team in the long term. A study carried out by Muethel and Hoegl (2012:430) has highlighted that “differences in cultural aspects in the concept of trust can put the trust development at risk, if the favoured trust-building mechanisms are contradictory”.

Therefore, international organisations require educating and training its employees, making them understand that there are similarities as well as differences when speaking about the concept of trust. Also, highlighting the important similarities in the perception of trust to multicultural team members within these organisations is vital as well as the relationships of the employees with one another; and more importantly culture along with religion, especially Islam, can both play a major role in building these trust perceptions, as indicated from the results of this study. For example, regressing the dependent variable concept of trust against a series of independent categorical variables, including education, age, and gender, showed a significant impact on perception of trust. Also, the Asian nationality in particular is found to have a significant importance on the concept of trust. In terms of religion, Christians take into consideration the ten characteristics of a trustworthy person more than any other religion. There is no study published yet that highlights the importance of these differences and similarities on the concept of trust amongst multicultural teams. In addition, researchers have assumed that partners in a business setting have compatible conceptualisations of trust (Child, Chung, and Davies, 2003). On the other hand, researchers such as Dietz et al. (2010) and Wasti and Tan (2010) have highlighted the significant dangers associated with differences on perception of trust and their negative impact on

trust building among multicultural teams and no trust models exists in the literature capturing these dissimilarities.

This section explores the strength of relationships between the similarities and differences in perception of trust, which includes three parts – one part about the concept of trust similarities (COTS), concept of trust differences (COTD) and ethno-cultural elements of trust.

A regression model measures the strength of the association between the independent variable and the dependent variables. Tables 5.9, 5.10 and 5.11 provide the regression results.

Table 5.9 below indicates that gender, age and education all have a significant impact on the 10 characteristics that are indicative of a trustworthy person, with estimated parameters of 1.35, 0.52 and 0.31, respectively, but no significant impact on job title, nationality and religion. However, gender had the biggest effect on trust similarities. Relative to manual workers, people with other job titles were somewhat more positive; supervisors were 1.17 units more positive, office workers were 0.96 unit more positive, managers were 0.60 units more positive, senior were 0.57 units higher and ‘others’ were 0.39 units higher. In terms of nationality, Asians were 0.29 units higher, European were 0.20 units higher and others nationality were -0.99 lower than Arab regarding the belief that similarities of trust has an influence on the ten characteristics of a trustworthy person. Christian and Atheist were 0.63 and 0.23 units lower than Muslim. The p-value of the F-statistic suggests that all explanatory variables are different than zero at the 99% significance level.

The value of adjusted  $R^2$  indicates that explanatory variables explain 6.5% of the variation in the dependent variable. Given the nature of the cross-sectional data analysis, we might expect a relatively low  $R^2$ , at least relative to what we would observe with time series data. Nonetheless, this analysis indicates that other variables are likely to have a substantively significant role in explaining trust.

Therefore, differences in COTD in table 5.10 below shows that most of the independent variables are insignificantly different from zero. There is a weak, but positive and significant relationship with the Asian nationality and trust differences gaining a value of 0.017. This shows that the participants are aware of the presence of differences in characteristics of a trustworthy person among multicultural team. Relative to Arabs, Asian individuals scored on average 8.3 units less, meaning that the participants are less likely to consider these characteristics of a trustworthy person. The relationship of the job title with the differences in trust perception is seen to be positively significant among the supervisor title with a value of 0.95 units, and the rest of the titles being less significant. Relative to Muslims, Christians were an average 0.077 unit less which is statistically insignificant. Thus, no differences exist regarding the perception of trust among

multicultural team. Zaheer and Zaheer (2006) argue that the differences in trust perception that are related to nationality may be due to the organisational environments in various countries as organisations trade on a global scale. Moreover, Gillespie (2012) mentions that the increasing divergence in defining the conceptual features of trust may result in variation in perception of trust in different cultural backgrounds. The p-value of the F-statistic being equal to 0.20 suggests that the model as a whole is not statistically significant. Based on these results, finding some other explanatory variables that can explain the differences in trust in multi-cultural organisations is highly recommended.

Finally, a regression model is about ethno-cultural elements of trust. Table 5.12 below demonstrates some interesting results that there are no statistically significant relationships between the independent variables: age, education and nationality and the ethno-cultural elements of trust. However, the religion of the respondent seemed to matter more; relative to Muslims, Christians, atheists and those of other religions scored values of -1.154 and -1.79 and -2.026 units, respectively.

Majority of religions viewed the ten characteristics of a trustworthy person more important than Ethno-cultural determinants of trust, except the Muslim religion, which had significantly higher scores for the latter. This goes against Barro and McCleary (2003, 2006) who argue that religious beliefs are necessary for economic behaviour such as trust in affecting economic performance. This argument is consistent with that Torgler (2006) who views religions to be a tool in shaping trust, which can then impact economic performance.

Interestingly, Muslims believe that the religion is an important variable in building relationships between employees, especially those who are of the same the religion, nationality and ethnicity. They found this variable to be more important and did not take into account other variables such as education, age, and gender. The reason for this may be that the society of this multinational organisation may be composed of different social classes, different levels of education and different cultural backgrounds, and so trust cannot be strong in all social relations and under all circumstances. In the field of business, for instance, one has to be very careful regarding trust in social relations, as the desire to rely on close social relationships may limit trading opportunities (Binzel and Fehr, 2010). (Uslaner (1999: 138) argues that:

"subjective measures of well-being are more closely associated with trust than objective ones related to economic circumstances. In other words, trust is more closely associated with the individual features of personality types and subjective feelings, than with the external circumstances of economic life".

One explanation for the relative importance of ethno-cultural elements and religion is because that the majority of the sample obtained were from the Muslim faith accounting for approximately 59% of the sample. Moreover, Arab culture is a collectivistic culture, which likes to work as an in-group, which contains members of the same religion, nationality, and ethnicity; and they are very conservative. In this context, given that Saudi Arabians are governed by the religiously conservative principles of Islam, the psychological approach suggests that these principles (such as encouraging honesty and morality with the threat of severe legal punishments for contravention) will influence their psychological conceptualisation of trust.

Arguably, the concept of the trust in Islamic religion does not require building trust with people of the same religion, nationality, or ethnicity. However, the Islamic religion had explained for people what is the concept of trust, which is good manners and behaviour, as the morals of an individual cannot be observed through their faith, nationality, or ethnicity but only appears while dealing with each other through business or travel. In other words, experiences play an important role in evaluating a trustworthy person. During the reign of Omar bin Al Khattab, a man came to Omar bin al Khattab to witness the case of the person:

*A man said: I know him, O Commander of the Faithful, Omar said: how do you know him? "Is he your nearest neighbor" Man said no. Omar said: did you do business with him, which is based on the piety? man said no. Omar said: Have you acquainted him in travel? man said no. Omar said to man, "Did you see him standing and standing praying in the mosque?" man said yes. Then Omar said: you do not know him". " Narrated by Sulaiman ibn Harb, 2637.*

**Table 5.9: Regression Results of Trust Similarities COTS**

			Estimate	Std. Error	t-Statistic	P-Value	
<i>Intercept</i> <sup>1</sup>			12.6993	1.4569	8.717	< 2e <sup>-16</sup> ***	
Coefficients	Gender (female)		1.3534	0.7427	1.822	0.069 *	
	Age(ref.cat =18-21)		0.5276	0.1855	2.844	0.005 ***	
	Education		0.3119	0.1189	2.622	0.009 ***	
	Job Title (ref. cat. = manual worker)	Office W.	0.9645	0.9227	1.045	0.296	
		Supervisor	1.1769	0.9571	1.230	0.219	
		Manager	0.6053	0.9375	0.646	0.518	
		Senior	0.5764	1.0757	0.536	0.592	
		Others	0.3947	0.9624	0.410	0.681	
	Nationality (ref. cat. = Arabian)	Asian	-0.2909	0.5614	-0.518	0.604	
		European	0.2001	0.8078	0.248	0.804	
		Others	-0.9913	0.7571	-1.309	0.191	
	Religion (ref. cat. = Muslim)	Christian	- 0.6333	0.6573	-0.964	0.335	
		Atheist	0.2368	0.7444	0.318	0.750	
		Others	0.3287	1.2087	0.272	0.785	
Overall Model		R <sup>2</sup>	Adjusted R <sup>2</sup>	F-Statistic			
				F-Stat.	P-Value		
Fit		0.06541	0.03739	2.335	0.004 ***		
		14 and 467 DF					
Residuals		Minimum	1Q	Median	3Q	Maximum	Std. Error
		-13.3280	-2.8226	0.0801	2.6937	7.3481	3.908
							467 DF

<sup>2</sup>Significance levels: \*\*\*0.01, \*\*0.05,

**Table 5.10: Regression Results of Trust Differences COTD**

			Estimate	Std. Error	t-Statistic	P-Value
<i>Intercept</i> <sup>1</sup>			<b>8.59847</b>	<b>0.90606</b>	<b>9.490</b>	<b>&lt; 2e<sup>-16</sup> ***</b>
Coefficients	Gender (female)		<b>0.05803</b>	<b>0.46190</b>	<b>0.126</b>	<b>0.9001</b>
	Age (ref.cat =18-21)		<b>0.07059</b>	<b>0.11536</b>	<b>0.612</b>	<b>0.5409</b>
	Education		<b>0.10992</b>	<b>0.07398</b>	<b>1.486</b>	<b>0.1380</b>
	Job Title (ref. cat. = manual worker)	Office W.	<b>0.79583</b>	<b>0.57383</b>	<b>1.387</b>	<b>0.1661</b>
		Supervisor	<b>0.95047</b>	<b>0.59526</b>	<b>1.597</b>	<b>0.1110</b>
		Manager	<b>0.59005</b>	<b>0.58306</b>	<b>1.012</b>	<b>0.3121</b>
		Senior	<b>0.64062</b>	<b>0.66900</b>	<b>0.958</b>	<b>0.3388</b>
		Others	<b>0.49698</b>	<b>0.59852</b>	<b>0.830</b>	<b>0.4068</b>
	Nationality (ref. cat. = Arabian)	Asian	<b>-0.8329</b>	<b>0.34913</b>	<b>-2.386</b>	<b>0.0174 **</b>
		European	<b>0.09932</b>	<b>0.50238</b>	<b>0.198</b>	<b>0.8434</b>
		Others	<b>-0.1965</b>	<b>0.47083</b>	<b>-0.417</b>	<b>0.6766</b>
	Religion (ref. cat. = Muslim)	Christian	<b>-0.0773</b>	<b>0.4088</b>	<b>-0.189</b>	<b>0.8500</b>
		Atheist	<b>-0.1423</b>	<b>0.46296</b>	<b>-0.307</b>	<b>0.7587</b>
		Others	<b>0.11244</b>	<b>0.75173</b>	<b>0.150</b>	<b>0.8812</b>
Overall Model	R <sup>2</sup>	Adjusted R <sup>2</sup>		F-Statistic		
				F-Stat.	P-Value	
	Fit	<b>0.0373</b>	<b>0.0084</b>		<b>1.291</b>	<b>0.2085</b>
					14 and 467 DF	
Residuals	Minimum	1Q	Median	3Q	Maximum	Std. Error
	<b>-6.9854</b>	<b>-1.2155</b>	<b>-0.3351</b>	<b>1.7157</b>	<b>5.9898</b>	<b>2.43</b>
						467 DF

<sup>2</sup> Significance levels: \*\*\*0.01 \*\*0.05 \* 0.10



**Table 5.11: Regression Results of Ethno-cultural Determinants of Trust**

			Estimate	Std. Error	t-Statistic	P-Value
<i>Intercept</i> <sup>1</sup>			8.86419	1.05698	8.386	5.98e-16 ***
Coefficients	Gender (female)		-0.20682	0.53883	-0.384	0.701279
	Age (ref.cat =18-21)		0.09615	0.13457	0.714	0.475299
	Education		0.13293	0.08630	1.540	0.124153
	Job Title (ref. cat. = manual worker)	Office W.	0.41235	0.66941	0.616	0.538200
		Supervisor	0.42163	0.69441	0.607	0.544024
		Manager	-0.15362	0.68018	-0.226	0.821412
		Senior	0.29285	0.78043	0.375	0.707657
		Others	0.96526	0.69820	1.382	0.167484
	Nationality (ref. cat. = Arabian )	Asian	0.33940	0.40728	0.833	0.405089
		European	-0.97735	0.58605	-1.668	0.096047
		Others	0.36021	0.54925	0.656	0.512256
	Religion (ref. cat. = Muslim)	Christian	-1.15497	0.47685	-2.422	0.015812 *
		Atheist	-1.79977	0.54007	-3.332	0.000929 ***
		Others	-2.02607	0.87694	-2.310	0.021302 *
Overall Model Fit	R <sup>2</sup>	Adjusted R <sup>2</sup>		F-Statistic		
				F-Stat.	P-Value	
	0.133	0.1071		5.119 14 and 467 DF	5.414e-09	
Residuals	Minimum	1Q	Median	3Q	Maximum	Std. Error
	-33.540	-5.259	0.436	5.395	18.425	8.431 467 DF

<sup>2</sup> Significance levels: \*\*\* 0.001, \*\* 0.01, \* 0.05

#### 5.4.4 Understanding the perception of trust improves communication and teamwork

This section explores the strength of relationships between the trust and communication among multicultural team. Table 5.11 below shows the results obtained from regressing the role of trust on communication through measuring age, gender, education, and job title and nationality variables. Table 5.11 shows the results of average trust-based communication (TCOM). In general, age, education and European nationality had significantly higher scores on the importance of trust on communication, with estimated parameters of 0.70, 0.39 and 2.91, respectively. Relative to manual workers, supervisors were 1.50 units higher, 'other' nationality were 1.73 units higher, office workers were on average 1.13 units higher, senior were an average of 0.66 higher, while managers were an average of 0.39 units higher.

In terms of nationality, the European group scored an average of 2.91 units, which is higher than the Asian and Arab group. The European group viewed a significantly higher importance of the ten characteristics of a trustworthy person on communication, whilst the Asian, Arabs and 'other' nationality had low score 0.22, 0.68, 0.47 units on average. In this context, a conceptually different understanding of trust might matter and the literature has not been broken it down and explored it before. Therefore, looking at the p-value of the F-statistic, there were no statistically significant differences between the Christians, atheist and other religion variables and the dependent variables of trust communication.

**Table 5.12: Regression Results of Trust Communication TCOM**

Explanatory Variables		Parameter Estimate	Std. Error	t-Statistic	P-Value	
<i>Intercept</i> <sup>1</sup>		<b>20.0498</b>	<b>1.8646</b>	<b>10.753</b>	<b>&lt; 2e-16***</b>	
<i>Coefficients</i>	<b>Gender (female)</b>		<b>0.6586</b>	<b>0.9506</b>	<b>0.693</b>	<b>0.48875</b>
	<b>Age (ref.cat =18-21)</b>		<b>0.7096</b>	<b>0.2374</b>	<b>2.989</b>	<b>0.00294**</b>
	<b>Education</b>		<b>0.3988</b>	<b>0.1522</b>	<b>2.619</b>	<b>0.00910**</b>
	<b>Job Title</b> (ref. cat. = manual worker)	Office W.	<b>1.1326</b>	<b>1.1809</b>	<b>0.959</b>	<b>0.33802</b>
		Supervisor	<b>1.5026</b>	<b>1.2250</b>	<b>1.227</b>	<b>0.22060</b>
		Manager	<b>0.3938</b>	<b>1.1999</b>	<b>0.328</b>	<b>0.74293</b>
		Senior	<b>0.6666</b>	<b>0.7185</b>	<b>0.484</b>	<b>0.62849</b>
		Others	<b>1.7360</b>	<b>1.2317</b>	<b>1.409</b>	<b>0.15938</b>
	<b>Nationality</b> (ref. cat. = Arabian )	Asian	<b>0.6800</b>	<b>0.7185</b>	<b>0.946</b>	<b>0.34440</b>
		European	<b>2.9160</b>	<b>1.0339</b>	<b>2.820</b>	<b>0.00500**</b>
		Others	<b>0.4789</b>	<b>0.9689</b>	<b>0.494</b>	<b>0.62137</b>
	<b>Religion</b> (ref. cat. = Muslim)	Christian	<b>-1.2232</b>	<b>0.8412</b>	<b>-1.454</b>	<b>0.14658</b>
		Atheist	<b>-0.6530</b>	<b>0.9527</b>	<b>-0.685</b>	<b>0.49340</b>
		Others	<b>-0.4072</b>	<b>1.5470</b>	<b>-0.263</b>	<b>0.79250</b>
<b>Overall Model Fit</b>	<b>R<sup>2</sup></b>		<b>Adjusted R<sup>2</sup></b>		<b>F-Statistic</b>	
					t-Statistic	P-Value
	<b>0.09985</b>		<b>0.07287</b>		<b>3.7</b> <b>14 and 467 DF</b>	<b>6.725e-06</b>
<b>Residuals</b>	Minimum	1Q	Median	3Q	Maximum	Std. Error
	-18.8470	-2.9352	0.5627	3.2457	9.0655	5.001 467 DF

Significance levels: \*\*\* 0.01 \*\* 0.05 \* 0.10

## 5.5 Discussion

This study has sought to shed light on the perception of trust among multinational teams by examining their individual perceptions and giving a valuable insight in the different responses received from various cultures. In so doing, the research has highlighted the measure of the 10 characteristics of a trustworthy person, which are presented to the participant through the use of questionnaires. These findings therefore make an important contribution to the existing literature and support the trustee' characteristics models presented by Mayer, et al., (1995) and Muethel and Hoegl (2012). Hughes et al ., (2009) also revealed the similar characteristics of the trustee, which affected the perception of trust among personnel serving in military posted for foreign mission. Several other studies established the importance of the key personality characteristics such as loyalty, ability, honesty, benevolence (willingness to do the good for the other partner), integrity (reliability plus credibility) and dependability in increasing the propensity of the trustor to place trust on the trustee (Mayer et al., 1995; Gouldner, 1960 cited in Cialdini, 2007; Burke and Hutchins 2007; Hsu et al., 2007; Young-Ybarra and Wiersema, 1999; Seppänen et al., 2007). This also indicates that acceptable personality characteristics of the trustee increases the willingness of the trustor to accept vulnerability in the relationship (Seppänen et al., 2007).

The data showed the variations in scores on these characteristics from respondents depending on their nationality and socio-psycho-cultural backgrounds. Thus, variance in scores reveals interesting pattern of similarities and differences in perception of trust among members of various nationalities serving in multicultural teams at the multinational organisations. Thus, it can be argued from the findings of this study that family upbringing, culture, experience, religion, education and society are the most important determinants of perception of trust.

In addition, each factor in the perception of trust is a matter of individual opinion and attitude; therefore, it is not possible to measure it as it seems to involve a trust judgment and not a measure of how much a person trusts. However, these 10 characteristics of trust exist in multicultural teams. Thus, only these characteristics have been measured with the independent variables: education level, gender, religion, nationality and job.

Based on my results, the independent variables have important impacts on the dependent variables for an individual and ultimately influence the perception of trust. The regression analysis performed on the different socio-cultural factors such as gender, age, religion, education and nationality showed the impact of these elements on the variations in the personality characteristics of the trustee. Education level is the most significant factor affecting the dependent variables, except for the trust difference variables. The more educated the individual is, the higher the score of the ten characteristics regarding a trustworthy person. This means that education improves people's conception of trust. Other

studies are in consistency with these findings, as supported by Alesina and La Ferrara 2002, in which they state that education and trust is indeed consistent with earlier studies from developed countries (Alesina and La Ferrara 2002). It is sometimes believed that the highly educated an individual is, the better suited they are to evaluate risk and potentials, and as a result are better able to reduce uncertainty in dealing with strangers. As a result of risk evaluation, it can be argued that that people with better information and knowledge are in good position to trust others compared to those with less information and knowledge. Also, it is suggested that the education level is likely to instil moral beliefs in the people that they should trust other people (Addai et al, 2011:1008).

Similarly, there are three important results regarding how nationality affects the importance of the 10 characteristics of a trustworthy person. First, Asians rank higher than any other nationality in terms of highlighting the importance of the 10 characteristics. Second, Europeans view trust to have a more beneficial impact on the ability of communication<sup>14</sup> than other nationalities. Third and final result is that the Asians and Europeans find the determinants<sup>15</sup> of trust strongly influencing the key characteristics of trust more than Arabs do. From results of this study, it is clear that Arab nationals consider the 10 characteristics of trustworthiness to be much less important than the other nationalities in this study. It is plausible to put forward that this is the result of a direct influence of Arab culture, which features strong authority, especially in the workplace, and thus can have an impact on the perception of trust. Other evidence suggests that trust is higher in culturally and racially homogenous groups (Janus, 2009). Moreover, studies show that trust perceptions do indeed differ between cultures (Tan and Chee, 2005; Wasti et al., 2007).

Zaheer and Zaheer (2006) suggest that differences in trust perception related to nationality may be due to the organisational environments in various countries, which can therefore be implemented as an early development for other countries. As organisations trade on a global scale, Gillespie (2012) notes an increasing convergence in defining the conceptual features of trust. Bachmann (2011) confirms that organisational trust is deeply relevant in terms of anthropological conditions of human behaviour as well as the cultural basis of organisations. Muethel and Hoegl (2012) examine the perception of trust among Germans and Chinese in terms of openness, reliability, shared understanding and morality. However, their study deals with a single enterprise and does not segregate the results according to

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<sup>14</sup> **Trust Communication (TCOM):** Trust improves communication among team. Different concepts of trust have a negative effect on communication. Effective communication has a positive effect on increasing the level of trust, see the table 5.4

<sup>15</sup> **Trust Determinants (TD):** Family influences taught me about trust. Friends taught me about trust. Society taught me about trust. Religion taught me about trust. Education taught me about trust. My own personal experiences taught me about trust. My relationships with others are characterised by trust and acceptance. Basically I am a trusting person.

employees' job role.

Apart from education and age, it is evident that all other factors such as nationality, religion, and gender affect the perception of trust. This independent variable measured against the 10 characteristics shows no real significant association with gender but it is significant with the trust similarity variable. The proportion of female participants is low in this study because the representation of females in the workforce is 7.5% compared to males at 92.5%, as discussed earlier. Lusher et al. (2012) and Buchan et al., (2008) suggest that trust and trustworthy behaviour are reciprocal, with Buchan et al., (2008) find that men are usually more trusting than women because they have higher expectations of some return. Martin (2012) also reports that men are more trusting than women. However, because of the low sample size and the low representation of women in the sample, it is highly recommended to further investigate the relationship between gender and the concept of trust using a wider sample of people representing a better diversified sample in terms of gender, such as over-sampled female gender in order to allow a more detailed analysis of the gender role.

Overall, clear evidence suggests that religion plays a key role in determining the importance of the 10 characteristics that are indicative of a trustworthy person. Christians are more likely to cite these behaviours as the actions of trustworthy people. However, their communication level based on trust is significantly lower than that of all other religions. The main issue to be investigated is whether this finding is more related to the spiritual beliefs of each religion in general or due to the sample selection. All religions have similarities as well as differences. Differences in spiritual beliefs may affect how believers behave. Each religion sets ethical and moral norms for interaction of people with each other. However, the culture of the individual can have a tremendous effect on his/her understanding of the trust regardless of what the religion teaches them. Having said that, the results observed in this study shows that Muslims have a significantly higher view on the importance of ethno-cultural determinants unlike other religion. Addai et al, (2011:1008) express that the relationship between Muslim faith and trust may be due to culture in the various societies where such studies were conducted (Arab countries) rather than religion per se (Voigt, 2005). The impact of beliefs inherited in each religion on trust perception needs further investigation beyond this study.

Furthermore, this study has found the mean score for Christians to be significantly higher in regard to their assignment of importance to the ten characteristics that trustworthy person than other religions in this study. Christians and Muslims differ significantly in terms of how they conceptualise trust; even when controlling for all other elements, there is still a big statistically significant difference and that does matter in determining the perception of trust between these two religious groups working

in the multicultural teams. The difference in perception of trust between Christians and Arabs can be justified considering the difference in cultural context such Arabs are from high culture context and Christians from low-culture context (Hall, 1989). Similarly, interpersonal similarities as argued by Chuah et al., (2016) determines the level of interaction and perception of trust.

This study also found that increased perception of trust enhances the communication among the team members and teamwork. Communication itself is found to be dependent on factors such as age, education, and European nationality, which means that these factors indirectly improve the perception of trust among multicultural team members. The previous studies have supported these findings by showing the positive relationship between the trust and communication (Rode, 2010; Jarvenpaa et al., 1998; DeLemos et al, 2010; Cheug et al., 2013). Several other studies proved the high level of positive and constructive communication among team members leads to the effective teamwork (Fischer, 2013; Rode, 2010, Lowry et al., 2007). Thus, the increased perception of trust seems to increase the effective teamwork through the effective communication among members of multinational teams at multinational companies in Saudi Arabia.

## **5.6 Summary**

This study investigates the impact perceptions of trust in multi-cultural teams. Data are collected from an online questionnaire distributed across four multinational organisations in Saudi Arabia, which was followed by data analysis using the descriptive statistics. A battery of regression models is employed to test the concept of trust; determinants, similarities and differences are affected by different the independent categorical variables are gender, age, job title, nationality, religion and educational level

The perception of trust measures the extent to which participants consider the 10 characteristics presented to them to be characteristics of a trustworthy person. Therefore, this variable measures the extent to which these characteristics, collectively, are expected to be present in trustee's personality to be a trustworthy person. Such as, ability, honesty, loyalty, reliability, and credibility were found to be important characteristics of trustee as expected by the trustor. Overall, education level is the most significant factor affecting the perception of trust. Based on the socio-psycho-cultural backgrounds of the individuals, the education significantly affects trust similarities but does not significantly affect trust differences among individuals. In addition, the measures of the 10 characteristics of a trustworthy person are independent of gender. Nationality has a significant effect on the perception of trust. The Asians in particular have significantly higher scores on the importance of the 10 characteristics of a trustworthy person. Arabs, however, have low scores on these characteristics. The Europeans are seen to have a better communication pathway and willingness to communicate with other nationalities based on trust. In terms of religion, Christians believe that the 10 characteristics of a trustworthy person are more

important in contrast to other religions. However, surprisingly, Christians communicate much less than others. This study also found that perception of trust has a positive impact on communication and teamwork among members of multicultural teams.

The findings of this research demonstrate that the personality characteristics of the trustee, socio-cultural determinants contribute to the perception of trust among the members of multinational teams. The findings presented in the chapter only gave quantitative relationship of dependent variables with the independent variables. However, the perception of trust and developing this perception through continuous interactions of individual with each other is a complex phenomenon, which can not be understood fully unless deep insight into experiences of team members in multicultural teams has gained. Therefore, there is a room for a broader exploratory investigation for exploring the views, opinions, and experiences about the trust, the understanding of trust and mechanisms of building trust. Also, more work needs to be done to integrate multicultural teams in terms of how they understand trust, therefore, in the next chapter (chapter 6), the findings from the qualitative data will be presented.



## Chapter six: Interview Data analysis and Findings

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### 6.0 Introduction

Whereas the previous chapter has concentrated on the quantitative aspect of the data analysis and findings, this chapter presents the data analysis and findings of interviews with 38 employees of multinational companies in Saudi Arabia. These interviews were used to explore in depth the perceptions of trust and issues surrounding trust that may arise in multicultural communities. The primary focus of the interviews was to identify the perceptions of trust and attitudes of trustors towards the trustees among multicultural teams. The results presented in the previous chapter (Chapter 5) only identified the personality characteristics and socio-cultural determinants contributing to the perception of trust. However, the findings did not give an insight into the cause and source of the similarities and differences in the perception of trust among members of multicultural teams. Where the quantitative data provided some answers to the research questions, it also raised some issues to be explored qualitatively in an attempt to address the research questions fully.

In order to investigate these issues further, the chapter is structured as follows, section 6.1 provides the brief explanation of the data collection and analysis, whilst section 6.2 examines the presentation of data and finding (discussed and related to the existing literature) and section 6.3 concludes with a summary of all the issues discussed in the chapter.

#### 6.1 Brief overview of data collection and analysis

The interviewees were conducted with 38 employees selected from four multinational companies in Saudi Arabia. They took part in the interviews via telephone following their company managers' recommendation for them to participate in the study. This was more cost efficient, and it allowed the participants to schedule the interviews at a time that was most convenient for them. The telephone interviews enabled the researcher to focus on the content of the message and take notes without any distractions. As Saunders (2012:20) noted that semi-structured interviews by telephone is advantageous in many aspects such as, time, accessibility, cost effective and can also be difficult to communicate face-to-face with others in different countries.

The interviewees were from various cultural groups: 14 were from the Arabs, 10 were from the Europeans, nine were from the Asians and five were from other cultures (see Table

6.1). Of the total interviewees, 35 were male and three were female; there were two Arab women and one Australian woman. This was a good sample of cultural groups and genders given the cultural environment within Saudi Arabia. All interviewees were divided into groups that were classified by a specific coding, i.e. by number, by gender, by nationality and by profession. For example, a male manager from Saudi Arabia was coded as 04MSaMg. This indicated that the participant was the fourth interviewee (04), male (M), Saudi (Sa) and a manager (Mg). The selection of participants and the data collection and data analysis procedures were described in Section 4.5 of Chapter 4.

The participants were asked the following questions in the interviews:

- *Give me two words that come to mind about the concept of trust. Why did you give me these two words?*
- *How did you learn about trust?*
- *How does the culture of a co-worker affect your trust in him/her?*
- *How does trust affect the way you communicate with co-workers? Could you explain the importance of trust in successful communication with co-workers?*
- *Can you describe the ways in which your trust for co-workers can affect teamwork?*

The analysis of the interviews was approached through the use of themes. These themes were identified using the interview questions. Some themes, however, arose from the scrutiny of the transcripts and not from the interview questions. In this section, the themes and sub-themes that emerged in this study based on the qualitative data analysis were described using thematic analysis of which details can be found in Section 4.6 of the chapter four (p54). The themes were grouped by cultural group, and the frequencies of responses within those groups indicated how different nationalities viewed the perception of trust (Table 6.2).

**Table 6.2. Frequency of themes/sub-themes by cultural group**

Themes	European (10)	Arabs (14)	Asian (9)	Other cultures (5)	Total(38)
<b>Personality characteristics</b>					
Honesty	10 (100%)	14 (100%)	8 (88%)	4 (80%)	36 (94.7%)
Openness	0	4 (28.6%)	1 (11%)	1 (20%)	6 (15.8%)
Reciprocity	3 (30%)	6 (42%)	5 (55%)	1 (20%)	15 (39.5%)
Ability	6 (60%)	5 (35.7%)	2 (22%)	0	12 (31.5%)
Reliability	4 (12%)	5 (35%)	3 (33%)	3 (60%)	11 (28.9%)
Security (safety)	1 (10%)	6 (42.8%)	3 (33%)	0	10 (26.3%)
<b>Determinants of perception of trust</b>					
Family upbringing	5 (50%)	13 (92.8%)	3 (33%)	5 (100%)	26 (68.4%)
Religion	3 (30%)	14 (100%)	3 (33%)	5 (100%)	27(71%)
Social environment	10 (100%)	10(71.4%)	9(100%)	4 (80%)	33(86.8%)
Experience	5(50%)	10 (71.4%)	3(33%)	3(60%)	21(55.3%)
Culture related factor	6 (60%)	4 (28.6%)	3 (33%)	1(20%)	14(36.8%)
Culture not related factor	4(12%)	10(71.4%)	6(66.6%)	3(60%)	23(60.5%)
<b>Role of trust</b>					
Communication	8(80%)	12(85.7%)	7(77.7%)	5(100%)	35(92.1%)
Teamwork	3(30%)	4(28.6%)	7(77.7%)	0	14(36.8%)

Table 6.2 shows that three major themes on the perception of trust emerged among the multicultural teams, which are perceptions of trust, determinants of trust, and role of trust. Six determinants of the perception of trust and personality characteristics of the trustee as sub-themes were identified, and two sub-themes regarding the role of trust in communication were found. It illustrates the frequency of each theme among the four different cultures. In the next section of this chapter, it highlights the findings from the qualitative data that is reported.

## **6.2. Presentation of Data and finding**

### **6.2.1 Individual personality characteristics of the trustee**

The interviews revealed different personality-related characteristics of the trustee in their understanding of trust based on the participants' different cultural backgrounds. The themes and sub-themes for personality-related characteristics can be seen in table 6.1, according to their level of importance.

The themes emerged from the interviews when participants were asked the following question: *Give me two words that come to mind about the concept of trust. Why did you give me*

*these two words?* Other ideas also emerged from the interviews; these were included in this section because they clarify the perception of trust.

#### **6.2.1.1 Honesty and Openness**

Thirty-six out of the 38 participants perceived trust as related to honesty. One of the Arab respondents said, ‘Trust is honesty and gives you peace and security if it exists between you and your colleagues’ (04MSAMg). This shows that the participant identified honesty as a major issue that was related to peace and security in his workplace.

Another participant from the Asian group stated, “Honesty is the most important ingredient to build trust” (023MINMg). This participant focused on the idea of honesty as the foundation for an atmosphere of trust in the workplace. Similarly, a European respondent said that “Honesty is key to building trust” (02MFRMg). In addition, another Asian also agreed that honesty coincided with trust and transparency in work place. He said,

*The perception of trust would be honesty, as the people will admire you if you are honest and people will treat you good if you say sorry and accept your mistake. Being honest is just to show transparency* (026MPHMg).

This finding that trust is closely associated with honesty is consistent with the ideas of Franklin (2011), who noted that the idea of trust was built over time by demonstrating honesty, success and value. Golesorkhi (2005) also found in his study that honesty was the most important concept of trust between Scandinavian and Asian countries and also he found the cultural impact on the perception of trust among across culture.

Moreover, the openness is related to the perception of trust was agreed to be important in regards to trust by six participants. Four Arabs, one Asian and one participant from the group composed of other cultures. An Arab respondent stated the following:

*Openness is very important, especially in multinational companies. You have to be open to others and respect their cultures even if their thoughts do no match yours. An open person does not lie or conceal things that are related to the work. You need not ask him several times about something. Openness will resolve any problems caused within the workplace* (034MSAHRM).

This participant believes that openness is important in international companies to overcome cultural barriers and conflicts between co-workers from different cultures.

An Asian participant also viewed trust as openness:

*When asked a question in regards to a particular situation, one can give a simple answer or go into more detail. For instance, if someone asks you "How did the meeting with the lawyer go?" and your reply is "It was fine" it may not give much room for trust building in comparison to an answer such as " It went fine, but very stressful as we had to sort out the documents with such a short time window. Luckily enough, we managed to complete it on time." Although both answers essential mean the same thing, but you are contributing more information, which gives the person who is asking the question the impression that you have nothing to hide and there is room for trust building. (023MINMg).*

The participant strongly believes that trust is closely tied to openness in the workplace. This suggests that trust is dependent on the individual. If he or she is open towards another individual, there is likely a process of building trust between two parties. In contrast, a more closed personality becomes more conservative and does not want to build trust or open up to other individuals.

The above discussion indicates that all the participants that took part in this study have associated trust with honesty, depending on different environments and/or relationships, such as: workplace, friends, family, and colleagues (individual personal trust and organisational. Arabs and Asians in particular have focused more on openness in the workplace. In multicultural companies, honesty is more commonly perceived as related to openness. Being honest and open may not mean the same thing from different cultural perspectives. Openness is considered as the sharing of personal information in the precise manner to other individuals (Butler and Cantrell, 1984; Mishra, 1996). Whilst honesty is more related to truthful information and can be not so personal, which aids in contributing to creativity, innovation and reduces uncertainty. Morreale and Hackman, 2010).

Culturally speaking, Saudi Arabia is considered extremely isolated, conservative and non-democratic, and it practises gender segregation. This can be problematic when it comes to a male manager/employee trying to communicate with females in the company and vice versa. This segregation and the lack of openness in the country can hinder the ideas that female employees wish to express. In addition, to those who have a high authority in the company, such as the managers, take privacy very seriously. This is seen through the locked offices and secretaries, which creates an extra barrier between the employee and the manager should they wish to see them, and as a result openness can be restricted. In contrast to some European companies however, the managers' offices are see-through and so are the employees creating honesty and transparency in the workplace as there is nothing to hide, because there is an open field of vision for everyone in the company allowing to view what the manager is doing and

vice versa. Hall (1990) further confirms that by creating an open environment in terms of open doors in offices, are expressed and learned through cultural preference. By doing so it creates a sense of trust, which further emphasizes the importance of the openness perception among Arabs.

#### 6.2.1.2 Reciprocity

Levin et al., (2006:143) defined reciprocity as the act of making or doing something in return, or “reciprocating for benefits received from others”. Twelve of the participants indicated that their perception of trust included reciprocity. There was a stronger expression of the idea that trust is about reciprocity among the European and Arab participants than among the Asian participants.

One participant from Arab group said,

*If a worker respects me and is kind to me, then I must trust him because my morals and breeding taught me to trust people who respect me and my points of view, until the opposite occurs (036MYAMg).*

This statement acknowledges the need for reciprocity to attain respect and trust between co-workers. Another Arab participant referred to the importance of reciprocity in relationships within the workplace. He said, “Trust is given to others, so the others will give you trust. As a manager, I have to trust the worker who is under me in the ranking hierarchy” (034MSAMg).

Another European participant said the following:

*The building of a relationship between the company and the employee is when you sign a contract. This is now classed as a “mutual agreement”. So now you trust the company and the company trusts you. For instance, you will trust the company to pay you the full salary you agreed upon in the contract, and in return, the company will trust you to carry out and fulfil the job description you have been assigned in the contract (014MBRMg).*

Reciprocity is seen to play a role in trust in this participant’s statement; for a company and an employee to work together, there must be a contract or mutual agreement protecting the rights of each party.

An Asian participant linked reciprocity with society, reflecting the companies’ relationship with their employees. He stated,

*If you have a good, trustful relationship with the public or the community, you will have feedback from them, as they will be truthful to you and express their concerns as a result of them trusting you (022MINSa).*

The participant strongly believes that trust involves reciprocity because trust builds a strong relationship with community members and supports social interaction. This is supported by Fukuyama (1995), who stated that reciprocal trust emerges only in a social context.

One participant from the group composed of other cultures indicated that the human principles, which are built on tolerance, good will and love can be applied to the idea of reciprocity:

*Human beings in their nature respond to a smile with a smile. When I show respect to someone, it is natural that he responds with respect to his colleagues, his organisation and me. If we give the worker his rights, he will give us our rights through his good work (029MUSAHRMg).*

Reciprocity was also described from a personal perspective. One European participant explained, “I treated others the way I wished them to treat me” (20MFrMg). This perception of reciprocity indicates that emotions and feelings play a significant role in the perception of trust.

A notable difference between the Asian and European participants in terms of the understanding of reciprocity was that the Asians associated it with others’ needs, whereas the European participants emphasised an equal exchange. For example, one of the Asian participants said: *I always tried to understand the needs of others and meet their expectations (05MPAMg)*. Trust is perceived as reciprocity because the participant emphasises others’ needs above his own. Another Asian participant stated: *The other side of trust is being trusted. We are trusted only when others think us worthy of their trust (018MPAMg)*.

To illustrate the equal exchange based understanding of reciprocity, a European participant provided the following response: *trust not a one-way ticket. to get the trust from people, you have to prove to them that you are trust them in the first [01MBRMG]*.

The perception of trust as reciprocity was even extended to the employer, not just between employees. A European participant argued that trust should be “invested in the company and not just the individual; a company that did not provide professional services and quality products to the customer was not to be trusted” (014MBRMg). The perception of trust is significant in the workplace not only to improve team performance but also to improve the relationship between customers and the organisation.

The responses of the Asian participants indicate that trust for them is an act based on emotions, whereas for the Europeans, trust is an act based on a cognitive decision. The cognitive based trust is set out on good intentions as evidence of trustworthiness. Affect-based trust, which is the second type, is characterized through the emotional aspect among individuals. In

a similar view point, Mayer et al.,(1995) distinguishes between benevolence and competence as two key dimensions in trust.

Overall, the cultural groups perceived trust as something that you give and then receive or vice versa. While the participants described reciprocity as a contractual obligation, a social expectation or an intrinsic part of human nature, the principle of reciprocity is the same for all groups. Reciprocity was the second most important perception of trust among multicultural teams. Lusher et al. (2012:12) stated that trust induces awareness and produces expectations of reciprocity and that “trust relations are characterised by tendencies toward reciprocity and generalised giving of trust”. This was evident in the perceptions of Arabs, European and Asians participating in the present study.

### 6.2.1.3 Ability

Another common concept that the participants associated with trust was ability, sometimes referred to as competence. Participants from all the cultural groups, specifically six Arabs, five Europeans, three Asians and three from other cultures expressed this idea. All groups considered the individual’s abilities as an important aspect of trust. For example, a European participant stated,

*There is a reliance on the ability of an individual to carry out specific skills required for the company. This is the company’s way of trusting an individual once they hire them, as now they represent the company and should show their abilities to work and utilise their skills (014MBRMg).*

This participant pointed out that trust was closely tied to the notion of ability. He explained that in the workplace, workers are expected to utilise their skills by showing their ability.

One of the Arab participants related his perception of trust with his religion. He stated that in his religion, ability is the most important factor in the workplace, followed by honesty. The combination of those two aspects will result in the worker becoming more trustworthy in the eyes of the company. He explained,

*At work, there are several aspects of trust in the individual employees. There are some people whom I can trust due to their abilities at work, and then there are those people whom I trust based on their honesty. There is also the behavioural aspect; Allah says in the Quran, “Indeed, the best one you can hire is the strong and the trustworthy” (Surah Qasas, 26). This verse shows the characteristics required at work, such as ability and honesty (033MSAHRM).*



The participant supported the idea that trust is related to ability and honesty, which are important factors in the workplace. For instance, when telling one's employer about one's abilities, one needs to be honest about them. Another European participant also discussed the relationship between ability and trust:

*If I tell them, "Look, this is how you do the work", they will trust me with the belief that I am competent, as they will presume this person is competent and must have experience. Within an organisation, trust can move in two ways, from top to bottom and bottom to top, generally speaking. As the individuals at the top of the hierarchy give instructions to the bottom of the hierarchy, the employees at the bottom will trust these instructions, as the individuals at the top have more experience and are therefore more competent. The other way it could go is that the employees at the bottom could be trusted and relied upon by the top, depending on their skills, knowledge, reliability, ability to complete the tasks on time, ability to achieve set goals and the overall competence of their work. However, trust from the bottom up is a very delicate topic (014MBRMg).*

This shows that trust is associated with ability in the workplace. The participant emphasised that the more experienced people are more competent, which results in a relationship between ability and trust.

Further evidence suggests that ability or competence is seen as a positive quality in the workplace, which is found in the following statement by a participant from other culture group:

*The concept of trust is competence and distinction because it is something perceptible by which man is characterised, and it is acquired from education, the development of skills and the experience he/she gains from work. It makes you feel comforted, peaceful and satisfied when you work with someone who has competence. It is in the hands of a person in whom you trust (07MSAAC).*

This participant supported the idea of trust as related to competence, as competence allowed a peaceful and comfortable work environment.

Overall, the participants believe that ability is an important factor in trusting someone. They also linked ability with honesty, as both characteristics are considered co-factors of trust. For instance, one of the participants explained that when telling his employer about his abilities, he needs to be honest about them. Ability is one of the more commonly discussed components of trustworthiness. Most of these quotations suggested the importance of ability in the perception of trust, specifically in the Saudi Arabian context.

#### 6.2.1.4 Reliability

The fourth perception perceived by the participant was reliability, which emphasises the concept trust. A reliable individual is one “who keeps confidences and promises, takes responsibility for meeting commitments, deadlines and goals with dedication and without needing to be reminded” (Golesorkhi, 2005:120). Only 11 participants expressed the idea of reliability as part of trust. Four of these participants were the Europeans, five were from Arabs, three were from the Asians and three were from other culture group.

The interviewees showed that reliability was associated with work and the workplace. A European participant said,

*Trust is based upon reliability because it is related to our comfort with the person whom we trust, who is reliable in preserving our best interests. We believe he is willing to solve any problem in the workplace (03MBRSp).*

The participant’s statement indicates that he strongly believes in trust having a positive impact on the workplace and achieving high performance. One of the Arab participants had a similar comment: “*Trust is the basis for all dealings in our day-to-day lives. It has a co-factor, which is reliability. We need reliability because it is important at work and in our family. It must be between two parties or more*” (08MSYEIT). Both these statements mention reliability correlating with establishing trust.

A participant from the other culture group associated reliability with the trust in the management:

*Reliability is very important at work to gain trust. For example, I had a task in common with another manager, and I was suffering from some difficulties at work. We found solutions with the assistance of the other manager. Because of these results, I became convinced that working as a team is better. If a worker does not assist his colleagues at work, he then causes harm to the company for which he works. The day will come when he needs assistance (017MSOASC).*

This other culture participant emphasised the need for a combination of reliable management and teamwork to ensure the success of a company.

All the cultural groups expressed the idea that reliability is a factor of trust in the workplace. Among the European participants, there was a stronger emphasis on reliability in the workplace to achieve tasks. Among participants from the Asians, Arabs and other cultural groups, the discussion of reliability in the workplace was often mixed with ideas of trust and reliability in the home and other social situations. Blaskova et al., (2015:74) stated, “It is

important to point out that trust creates the basis for reliability and vice-versa”. This supports the findings in this section.

#### **6.2.1.5 Security and Protection**

The participants also indicated that trust is a form of security and protection. Trust was expressed as a belief that the other person is trustworthy and protects your interests. One of the European managers said that trust is “confidence that another person will act in a manner that serves and preserves your own best interests. Because trust is about protecting ourselves” (03MBrSP). This idea was echoed by one of the Asian managers, who stated that trust “is the belief or sense of protection that the other party will look after my interest” (05MPAMg).

These two managers strongly believe that trust is fundamentally related to security and protection. However, trust can be interpreted as the belief that the other person will preserve his or her interests and that he/she will benefit from and receive protection from that person. Due to the individuals’ high position in the hierarchy, it is possible that their statements directly correlate to their business experience and that this experience has led to a belief that trust should be in the interest of only one of the parties involved. This statement however can be argued that more than one party can benefit from trust, such as in a team and organisations.

Although participants from the Arab group also mentioned the above idea, trust was more associated with the feeling of comfort and security. One of the Arab managers said,

*Trust does not mean neglecting what is going on around you. Trust is like a tree of big branches under which man finds security and comfort. Trust also gives us security and safety* (08MSYMg).

This idea also shows that security and protection are considered part of trust. However, in contrast to the two previous statements, this statement focuses on all the parties involved in trust and argues that trust is connected to the community, not just for the benefit of one party.

Overall, almost 42.8% of the Arab group perceived security as part of trust, which is a higher percentage compared with another groups. The perception of trust may reflect the psychological aspect of the Arab group, since the current situation in the Middle East is not as safe as in other regions. According to Morreale and Hackman (2008:45) said, “trust is not -as some would have us believe - a nice but elusive concept unsuited for a turbulent, uncertain, rapidly changing, and often frightening world”. Thus, trust is an important ingredient for security solution.

### 6.2.2 Socio-cultural determinants of Perception of Trust

This section presents the socio-cultural determinants of the perceptions of trust. This will offer a deeper insight into the perception of trust and how it is developed under the influence of different factors such as social, culture and personality characteristics factors. One of the study's objectives was to explore how trust is developed, including social exposure, cultural parameters and personality traits of the trustee among multicultural team, and the role played by trust in improving communication and teamwork. Analysing the determinants of perceptions of trust will enhance understanding of how these perceptions of trust play a role in teamwork. The determinants have been organised into five subthemes under main theme of 'determinants of perception of trust' in table 6.1. They are presented in order from the most commonly recognized to the least commonly recognized. This section discusses the themes emerged from the interviews when participants were asked to answer the following questions:

- How did you learn about trust?
- In what ways did your family upbringing affect your concept of trust?
- In what ways did your society affect your concept of trust?
- In what ways did your religion affect your concept of trust?
- Describe any personal experiences you had which gave you a positive /negative concept of trust?
- How does the culture of a co-worker affect your trust in him/her?

Since results from the previous section show similarities regarding the perception of trust, e.g. trust was perceived in terms of following characteristics of the trustee: honesty, reciprocity and ability. These results shed more light on the differences and similarities in the perception of trust.

#### 6.2.2.1 Family Upbringing

A large number of participants (26 out of 38) cited family upbringing as a determinant of their perception of trust; this idea was more prevalent among the Arab group with a value of 92.8%. This category included ideas about family and childhood. A participant from the group composed of other cultures stated that a child may acquire the concept of trust from his or her family and from experience:

The basic concept of a successful family is that children tend to understand the concept of trust from their mother and from the father who protect them from harm. The parents trust

their children after instructing them and teaching them about the things that can harm them in life and teaching them religious instructions. Then, they let them act alone partially (we love and trust you and will not control or punish you). And the participant said like this: “From my own experience, I was concerned about my children, and as a concerned parent, I was more paranoid about who they talked to on their phones, so I would ultimately go through their phones to ensure they were safe. Later, I discovered that what I was doing was wrong, as I heard the advice of a sheikh [cleric] that we must give our children trust in order for them to trust us and allow us to share their life. I passed through several experiences in my life. At my age of 40 years, such concepts have been strongly established” (029MUSAHof HR).

This participant strongly believes that upbringing has an impact on the children’s overall propensity to trust. Trust is a two-way process, which the participant confirmed based on his experience. Being concerned about the other party’s behaviour and worrying about undermining the already established trust and finding a threat to their security. It is therefore essential to place trust in someone in order to receive trust.

Another participant from the European group also mentioned that he learned about trust from his family upbringing: “They instilled these values in me from an early age. I also saw that my parents were true to their word and people trusted them” (021MGRMg). This comment shows that parental values are a determinant of trust and necessary in building and perceiving trust. This was evident in the responses of the European participants, with one supervisor stating that his father was highly trusted by others:

*My father was a medical doctor and my mother a nurse. They were people who were trusted by many others. This was obvious to my siblings and me from an early age. Growing up in a medical household taught you about trust, since what my parents did for a living was completely dependent on their patients’ trust in them (010MBRMg).*

This statement supports the link between the value of the perception of trust and upbringing. The participant learned trust from an early age from his family members by seeing his father take care of patients.

Another European participant shared the following:

*When I was a very small child, my father promised me that he would go to buy me these [sweets]. So I trusted him, because he would buy them for me on time. If he didn’t buy them for me on time, I would not trust him. That’s the way you start learning to trust. When your father and mother start trusting you, it is because you promised them, “Oh,*

*yeah, I will come back home at this time”, and then you come back home at that time (011MBRMg).*

This participant supports the relationship between parental upbringing and the perception of trust. Based on his recollections of his childhood, he concluded that upbringing can have an effective impact on the perception of trust. He perceived trust as built on the fulfilment of a promise. Furthermore, this can also be directly related to the reliability as an important pillar of the perception of trust.

An Arab participant shared a similar viewpoint:

*No doubt that family has a great role in teaching children trust. If my mother promises to give me something and she does, I trust her. I trust my father when he goes to work on time and when he gives us advice and guides us to do the right things. Now I am a leader of a multinational team, and my father was the role model for me in managing his team (037MSATL).*

This participant considered upbringing to be of great influence on the perception of trust; he looks up to his father as a role model because he learned from his father the elements of becoming a successful leader.

One of the Asian participants also supported the idea that the perception of trust is established at a young age from family. He stated,

*Morality has to be built from education and family, and then you will become honest. Later, credibility will then build up trust (024MINAI).*

This participant emphasised two main points: upbringing and education. An individual's perception of trust begins to be formed at the early stages of his or her life. The individual will become more knowledgeable and understanding and later become more credible, hence allowing him or her to build trust.

There was also the idea that in the family, being trusted was a way of learning trust. One participant from the group composed of other cultures mentioned that learning trust from a family member in childhood involved transparency and being trusted:

*I was in a family of five in which I was the youngest. My father dealt with us transparently, and he was more a friend than a father. He trusted us and taught us every important thing, including self-confidence (031MCAMg).*

This shows that if we want to raise a generation with a good perception of trust, their family upbringing must rely on transparency and friendship between the children and the parents

The idea of being trusted and being given freedom was also expressed by one of the Arab participants: “Since I was a small child, my father would give me absolute freedom in making my decisions. The meaning of this freedom was that he trusted my upbringing” (028FEgSp). This participant considered upbringing with a strong impact on her personality.

Another Arab participant stated that her upbringing had a positive impact on her concept of trust:

*A good upbringing plays a big role in the creation of thoughts and decisions and allows one to judge who is trustworthy and who is not. My parents planted trust in me as soon as I graduated from high school when I was 17 years old. They sent me to the USA for my bachelor's degree when I was young. As a girl, I was afraid. The Saudi society at that time was strict to some extent and did not support a girl travelling on her own outside the Kingdom of Saudi Arabia to study, because they thought that a girl cannot protect herself and would be an easy target for others (032FSAAC).*

The participant strongly believes that her perception and attitude of trust was heavily influenced by her family and upbringing. By allowing her to travel to the United States alone at a young age, placing trust in her to complete her studies and giving her freedom, her parents enabled her to challenge herself. The parents' trust contradicted the society's norms, which led to some criticism against the family for letting their daughter go alone to a foreign country with no male protection.

The interview results clearly show that across all cultural groups, family members, especially parents, are considered role models of trust. A number of researchers support this finding (e.g. Fitneva and Dunfield, 2010; Harris and Corriveau, 2011), confirming that trust in others is present from an early age and during childhood.

#### **6.2.2.2 Religion**

Religion was a prevalent theme among all the participant groups in relation to the perception of trust. Since the study was conducted in Saudi Arabia, which holds religious values to be particularly important, it was expected that religious values would be associated with trust. One of the Arab participants said,

*In general, my religion, Islam, instructs me to be honest at work. If I am assigned to do some work, I do it honestly and perfectly. It also orders us to wish good to all people, Muslims or non-Muslims (034MSAHRM).*

This shows that religion plays an important role in the lives of Muslims and has a significant influence on trust. This was further explained by another Arab participant:

*Islam has given Muslims high trust when Allah says, “Whoever does a good deed - it is for himself: and whoever does evil - it is against the self. Then to your Lord you will be returned” (Surah Al-Jathiah 15). Consequently, religion gives you self-satisfaction and peace, as said in the last verse. Allah allows the person to choose to do either good or evil in this life. Then the doomsday will be when we go back to Allah. If a worker performs his job for Allah’s sake with honesty and truthfulness, he will know that he is on the right path. I have learned the concepts of honesty, truthfulness, and the value of trust from my religion (028FEgSp).*

The participant put forward the idea of religion strongly influencing trust because religion establishes principles and human values. Religion acts as a guide for the participant, instructing her to take the ethical and moral path, as well as setting out clear restrictions.

The relationship between religion and the perception of trust was mentioned not only by the Arab and Asian participants, but also by some of the European participants. One European participant believes that religion inspires certain concepts of trust:

*If I follow a religion which was taught to me from my childhood, it can affect my conscience, as my mind will say “Don’t do this” when I encounter something that goes against my religious beliefs. Therefore, religion does affect the concept of trust, as it plays an important role in trust. For example, I am a married person and I have a wife. If I want to do anything bad, but we have built a trust and the religion stops me from doing this bad thing, my conscience will tell me, “Don’t do this or you’ll go to hell.” Another example can be in the workplace. I have to be honest with my colleagues and my boss, as lying would go against my religion, which will result in my conscience coming into play once again (014MBRMg).*

This participant’s religious beliefs have influenced him with regard to how he should behave towards his partner, colleagues and superiors. These beliefs make him more obedient to religious teachings, which instruct him to do the right thing and forbid evil. His conscience will not allow him to do bad things, as he wants to do good in the eyes of his God so that he will not enter hell.

Another European manager highlighted the values that religion has instilled in him: “My religion had a very important impact on me, as it tried to instil in me the value and importance of trust and honesty. These were the defining characteristics of religious people” (021MGRMg).



An individual's faith influences key aspects of his or her day-to-day life, such as honesty. The European participants also acknowledged the important role of religion in trust. One of the European managers said, "*Religion promotes a healthy, social behaviour and consequently reflects positively on one's concept of trust*" (02MFRMg). This idea strongly supports the impact of religion on the perception of trust. Religion is a guide for some individuals; it allows them to stay on the right track in society and practise healthy social behaviour such as honesty, which goes hand in hand with trust.

Overall, there was a strong sentiment that religion played a role in determining trust in people's lives. The participants felt they were duty bound by religion to be trustworthy, and they trusted others who were perceived to have a religion. The association between religion and trust was mentioned by all the cultural groups.

The fact that religion is a determinant of trust supports the findings of Lannaccone (1998) and Ruffle and Sosis (2003) that trust is directly influenced by religion. The themes that have so far emerged from the data on the determinants of trust, namely upbringing and religion, are related to the psychological factor. These themes are directly influenced by the individuals surrounding environment.

#### **6.2.2.3 Social Environment**

There was some indication that the perception of trust can be determined by the social environment. The participants' responses indicated that society could have a negative or positive impact on the perception of trust.

In reference to whether a positive social environment can have a greater influence on the perception of trust than culture and family upbringing, one participant from the other culture group said the following:

*I lived in American society for 16 years. It is the only society that affected my concept of trust. It gives general trust to people until they prove they are untrustworthy. They treat human beings with trust. But when they engage in any bad behaviour, the society withdraws its trust (029MUSAHR).*

The participant strongly believes that the social environment is a determinant of trust. Everyone can be trusted in a general sense in order to allow a better flow of communication that may be beneficial, but if the individual shows a lack of interest or signs of untrustworthiness, trust is revoked from that individual.

One Asian participant mentioned that society is composed of certain attributes including morals, cooperation and maturity:

*Individual goods that are involved in moral maturity and cooperation can be linked to the social goods of trust. Social goods can include morality, good social networks and even society. Morality can be seen as cooperative activity, meaning that it will only become effective if people can share a mutual morality as well as to trust each other (022MINSaci)*

This participant indicated that morality cannot be achieved without a second key component, which is trust. For social networks to become better and stronger, these two components are vital.

Among Asian participants, trust was seen as an essential part of society and an important attribute to be able to function in society. One of the Asian participants said,

*Trust is the most important aspect needed to live in a society because your trust in others will lead to a happy and long life (09MPAMg).*

This participant strongly believes that one's social environment gives them a sense of security. The participant explains that trust can only come from living in a safe, peaceful community.

One of the Asian participants expresses his frustration with the idea that society seems to have attitudes and values that they do not regard as supporting honest and trust. This participant said, "Society has no value whatsoever for honesty and trust. In fact, society as a whole has moved away from them" (05MPAMg).

The social environment has a strong influence on the perception of trust because it changes people's values. There was a sense of cynicism about society, which was seen as changing people's perception of trust. One of the Arab participants shared,

*When I was young, I thought that society was better. But I changed my mind because of competition in society. Some put on masks to deal with others. If you continue with the values that you learned at home, they would consider you naïve and stupid when you treat them trustfully and kindly. I think that people are good until they prove they are not. I don't show naivety in order not to be described as stupid. My religion has taught me to judge people favourably and to deal with them honestly. Our society is good and kind. But with the passing of the years, a social illness has come to exist...There is no order or justice in this society (038MSATL).*

The role of society in determining the perception of trust was echoed by one of the European managers: “I think modern society does not impute trust in the same way as it was represented in the past. When I first became aware of politics, if a politician made a mistake, he resigned. People respected politicians then” (011MBRMg). From a political standpoint, society has a great influence on trust; the citizens might have trusted politicians when society valued trust and politicians recognised their mistakes. Human nature tends to dwell on the past and reminisce on certain aspects that may be particularly true as it is idealised.

An interesting idea raised by one of the Asian participants was that there was a difference in trust between and within different communities. He said,

*If you have a good trustful relationship with the public or the community, you will have a positive feedback from them as they will be truthful to you and express their concerns as a result of them trusting you (022MINSa).*

This response appears that society can have a significant impact on the perception of trust, because it forms strong relations between communities and individuals, due to the social interaction. It also builds up a sound reputation of the person in question due to his trustworthiness in the community. This idea is particularly relevant to a multicultural work setting where people from different communities come together and have different perceptions of trust.

The European participants expressed the idea that trust was determined by the society in which they live, as opposed to the Asians, who had an opinion that society functions on the strong base of trust. One of the European participants said the following:

*I grew up in a society that instilled the values inside me. I was taught in school the importance of trust and honesty. Trust is built on the dynamics of honesty, integrity and equality. If these points are lacking, then there will be no trust. However, there are some societies that lack this, because it is not found in the fundamental teachings of that society; therefore, there are certain people who other people are more reluctant to work with (021MGRMg).*

This statement shows that society can play a crucial role in the fundamentals of trust, as individuals need integrity and equality to allow an effective workflow. Trust is a result of the teachings in a society. For example, if an individual migrates to a society with different teachings, individuals may be reluctant to work with the outsider, as they are afraid the outsider does not share the same views.

The interview findings show that society has an impact on the perception of trust. The results show that both positive and negative perspectives were found among the different cultural groups. The Asian participants emphasised that trust was essential for a society to function properly.

#### **6.2.2.4 Experience**

A large number of participants said that the perception of trust is based on experience. Although experiences with society, religion and family upbringing are all considered part of one's experience.

Learning from the workplace was a common theme among all the cultural groups. One European participant said the following:

*When you start learning about trust, you are in a school or college. You trust the teacher, and then you move on to a company. Then you build a relationship with the company or you sign a contract: "This is a mutual agreement". So you trust the company and the company trusts you. You trust the company when they say "We will pay you this much" and they do pay. Or the company trusts you, because they say, "This is what you do", your job description, so you fulfil that job description alone; when you go along, this is trust (014MBRMg).*

The statement above shows that establishing trust requires a mutual understanding of what is expected from each party involved. One Arab participant mentioned that he learned about trust from his experiences, especially from his work at multinational companies:

*I learned about trust from my experiences in life and from my experiences in several Saudi and non-Saudi companies. I learned about several cultures as I studied abroad. A worker that works in his town and does not work with other foreign companies and has not travelled to other countries—his concept of trust may not change. He may not think there are different concepts of trust. He may trust others and later find them untrustworthy until he gains experience in this regard (037MSATL).*

This participant highlighted the importance of gaining experience in companies throughout the world, as this made him more aware of the different concepts of trust and allow him to apply these concepts when working with an individual from a country.

Some of the participants said that individuals' experience in the workplace forces them to change their perception of trust. This is particularly true in the multicultural environment, where people come together from different backgrounds, find themselves in a situation that is different from what they are used to and have to adapt. One of the Arab participants expressed this idea:

*A foreigner comes to Saudi Arabia for the high wages. A Saudi worker comes to the company to be employed and to gain experience from an international company. The workers who come from different countries and locations have different concepts of trust. In my opinion, the concept changes with work. If a foreigner finds what he aims to do, he may change as an individual or his concept of trust may change in order for him to stay in the job and receive the highest income. If the Saudi worker does not have someone to help him and guide him, his concepts may change (038MSATL).*

The participant clarified that as individuals gain experience in work settings, their perception of trust would likely change. Thus, experience plays an important role in shaping individuals' perception of trust. A common theme was that negative experiences made people wary of trusting others. One Arab participant mentioned that his perception of trust changed because of his experience as a supervisor in a company:

*For some time, I worked in a team and I was their supervisor. I trusted the team, who unfortunately deceived me and gave me the work of others and pretended that it was their own work. This made me change my concept of trust and led me to be more careful and patient and not to trust others hastily, no matter how competent they may be (06MSAMW).*

This statement shows that experience affects the perception of trust because trust is a mutual process; if trust is not mutually exchanged, it will ultimately be broken in the view of this participant. A similar view was expressed by a participant from the group composed of other cultures. This participant learned the concept of trust in an incident related to financial bonuses at work. The participant shared,

*Working at a civilian company, we trusted the senior management when they told us that if we completed extra work, we would earn special bonuses at the end of the year. This happened twice at the company I worked in. We trusted the people to keep their word, but there were always new reasons why they could not keep their end of the bargain (016MSOASp).*

In this negative experience, the perception of trust was affected by the lack of credibility in the workplace. Other negative experiences were also recorded. For instance, an Arab participant recalled experiences at work that affected his perception of trust, such as dealing with team members who broke their promises. The following example that he shared concerns failed promises by the management:

*Most of the promises of the superiors and managers about the improvement of workers' situations give a negative idea of the concept of trust. My manager, for example, always promised me after every project we executed that he would give me a promotion or a reward or that he would write me a good assessment about my performance at work*

*during the year. But to my dismay, he did not keep his words, making me feel distrust towards him (08MSyEIT).*

This example illustrates that experience plays a significant role in the perception of trust. The manager's negligence towards the employee negatively affected the employee's perception of trust, which could lead to an erosion of trust, causing uncertainty in the organisation and ultimately an inefficient workflow.

An Arab participant recalled a similar instance wherein someone borrowed money from him but did not pay him back: "This event taught me that you must not promise to give what you do not have, and do not trust everything you hear, such as promises. There must be written documents or witnesses so that you do not lose your rights and trust in other people" (038MSALT). This statement shows that experience from every interaction with an individual is important; one can never forget these experiences and should either learn from them or succeed because of them.

Betrayal as a determinant of trust was expressed by all of cultural groups. One of the European managers said the following:

*Four years ago, a colleague borrowed some money from me. He said he was going to pay me back from the next month's salary. Years passed, and he still had not paid his debt, even though I had reminded him several times. Finally, I gave up and stopped asking him to pay me back. It was apparent that he did not intend to pay me back. It was too late when I realised that this person was not trustworthy (01MBRMg).*

Betrayal as part of the experience of learning trust was a common theme among the participants from all groups. This idea therefore shows that experience is a determinant of the perception of trust.

Overall, all the cultural groups had positive and negative experiences that shaped their perceptions of trust. These experiences were varied and related to family, friends, money and the workplace. Some experiences were similar; for instance, the betrayal of trust over money was common across the cultural groups. The experiences that were related to the betrayal contained elements of the idea of honesty, something that was an important part of trust for most participants from the multicultural teams.

#### **6.2.2.5 Trust Is Culture Related**

It appeared that culture has an influence on the perception of trust as indicated by the participants. This in turn can affect teamwork and communication, it is thus important to establish whether participants feel that culture has an effect on trust. Twenty-three participants

indicated that the perception of trust is influenced by cultural differences. This idea was expressed by all the cultural groups but was particularly prominent among Arab participants. One of the Arab participants said,

*The concept of trust is affected by cultural differences. When I deal with workers from different countries, I notice that every worker has a different concept that he/she prefers to deal in accordance with. This is attributed to the environment from which he/she comes and to the education level he/she reached in his/her country (08MSyEIT).*

A participant from the European group was convinced that certain cultural characteristics had an effect on trust in a multi-cultural working environment. He stated,

*If I ask a Saudi national to start work at 8:00 am, he will come at 8:30. This Saudi national never comes on time to work. Another example is during meetings, where this Saudi national does not show up and sends a text that he cannot come into work. How can I trust him the next time? So culture does affect trust (014MBRMg).*

This participant strongly believes that culture has an impact on perception of trust. It can be argued that this view is not a very accurate representation of trust within other cultures, as there are certain individuals from each culture who are late to work and not as motivated as the rest. Thus, stereotyping should not be undertaken to generalize a specific culture on the action of a single individual. But another participant from Arab group was given same idea, who mentioned the reason why Saudi workers come late. She stated,

*The Saudi workers give bad impressions when they come into work or meetings late because they believe that the company is theirs and the country is their country only (032FSAAC).*

This idea confirms that culture does have an impact on perception of trust because the Saudi culture has power and authority because it is reflected in the workplace as timekeeping is not taken seriously by Saudi nationals. While acknowledging that trust or the perception of trust is associated with culture, one of the Arab participants also indicated other factors that influence the perception of trust, such as education level, family and society. He stated,

*I do not think that culture is the only factor behind the differences or similarities of concepts. It depends more on the education level and the mix with other cultures, in addition to the moralities that a person has learned from his family and society (035MSATL).*

Another Arab participant expressed a similar view:

*For a long time, I dealt with different multicultural people such as Americans, Europeans and Asians. There are different concepts of trust among them. Despite that,*

*their work is excellent, but sometimes misunderstanding occurs among workers, maybe because of the education level of the workers (06MSAMW).*

This participant suggests that disruptions in the workflow may be caused by the different education levels of the workers, not by their different perceptions of trust.

In Saudi culture, classifications and discrimination exist among colleagues who come from the same national background. As one Arab participant mentioned, employees from the different cities of Saudi Arabia have different perceptions of culture despite being of the same nationality: “In the same country, you may find different concepts of trust. Workers that come from Riyadh, Jeddah and Abha will have different cultures despite being from the same country. However, everyone has an aim while working in a company” (038MSATL). This statement raises an issue regarding culture in Saudi Arabia, which is a fairly large country with many different cultures due to the many different tribes. This can prove to be advantageous or disadvantageous to an employee or an applicant to the company, especially if the boss is from the same tribe as the employee is from; the boss may be more biased towards that employee, trusting him more than those from other tribes. This is essentially nepotism, which is a major form of corruption; Dwivedi (1967:245) describes corruption as “the misuse of public office for private gain” and this is often a factor in nepotism (Robertson-Snape, 1999:589). Fershtman et al., (2005) used the term “discrimination in favour” to represent nepotism (Fershtman et al., 2005:373). This can therefore lead to distrust among team members.

Two participants provided their views on the differences in the perceptions of trust according to the type of culture in the workplace. One of the participants from the other cultures group stated,

*We must look into culture. There is a low context and a high context. For example, the Arab culture is considered the low context, while the European culture is considered high context in order. These contexts certainly affect the concepts of trust (031MCAMg).*

Another Arab participant indicated the importance of culture as a determinant of trust. He shared the following:

*The project was completed and he delivered it. I objected to some tasks. He saw himself as more competent than me. Sure, he is highly competent and has a high education level, but he did work as a member of the team. He did not trust the abilities of others. The result was that there was no more communication between us, nor was there trust. So the project was a great failure even though my colleague was very competent (027MSDETI).*



This statement shows that cultural difference impacts on perception of trust because this participant is not trusted by his colleagues due to his culture, and that there can be some misunderstanding and some members may look down on others due to their higher level of education.

Furthermore, one participant from the Arab group gives the idea that individuals prefer to work with the same culture as theirs rather than a different one. She stated,

*In general Saudi workers do not prefer to work with foreign workers. This is found in all cultures in our company the Indians prefer to work with their nationality. In the same time the British worker also prefer to work with British worker (032FSAAC).*

This participant emphasizes that culture has an impact on the perception of trust, because there are some uncertainties about another culture and concerns to trust them or build relationships with another culture in this organisation.

These findings show that there are different perceptions of trust between different cultural groups and that culture has an effect on the perceptions of trust. The participants in this study work in a multicultural environment and are often expatriates or locals who have experience working with people from different cultural backgrounds; therefore, they are in a position to offer opinions on this topic. Understanding that there are different perceptions of trust will contribute to understanding the different determinants of trust and ultimately the role that the different perceptions of trust have in teamwork and communication in multicultural teams.

#### **6.2.2.6 Culture is not related to trust**

Although a large number of participants felt that culture was a determinant of the perception of trust, 14 participants believed otherwise. This idea was shared among the different cultural groups; six Europeans, four Arabs, three Asians and one participant from the multicultural group agreed that culture is not a determinant of the perception of trust. The participant from the multicultural group said,

*I think the concept of trust is the same in all cultures. The difference comes with the distrust caused by historic events and individuals' agendas (016MSOASp).*

This participant believes that the difference in the perception of trust is a result of the historic events that the country has gone through, whether politics, war, recession or natural disasters.

An Arab participant agreed with the above statement, saying, "I personally believe there are no different perceptions of trust, as trust is worldwide" (04MSAMg). The idea that trust is

culturally universal was also expressed by a European participant, who acquired this opinion from experience: “My colleagues appear to have a similar approach to trust, since they have apparently always been truthful when it comes to dealing with me” (02MFRMg). This illustrates that the culture of an individual does not influence their perception of trust; rather, their perception is related to the truthfulness of the employees in the organisation.

One Arab participant mentioned that although there may be differences in the perceptions of trust between different cultures. He stated,

*There are no similarities in the concept of trust among the team members I am working with. However, the overarching principle in the international companies in Saudi Arabia is mainly honesty (08MSyEIT).*

This participant confirms that culture does not have an impact on the perception of trust because the honesty perception dominates in the workplace and therefore share similarities in the perception of trust among multicultural team in this company.

*Similar viewpoints were shared by an Asian participant: “I do not think cultural differences affect the definition of trust or how people perceive trust. However, cultural differences affect the individual’s actions towards trust (05MPAMg).*

One European participant stated that the concept of trust is similar in all cultures but that trust moves in two ways from top to bottom and from bottom to top in an organisation he said,

*I think culture doesn’t necessarily affect the concept of trust. Culture is similar to the two ways of trust from top to bottom and from bottom to top. When setting a task for an employee [Saudi national] to do, I will give direct instructions on what the requirements they need to fulfil. This task would be important and so I trusted him and expected it to be completed whilst I was out of the country. Once I got back I have found that he has fulfilled the task. From here he gave me a positive concept of trust and as a result it makes me more confident in him completing set tasks in the future (014MBRMg).*

This participant agreed that culture does not influence the perception of trust, because trust flows from the top to the bottom of the hierarchy. The boss is at the top; when the boss deals with the employees, guides them and gives them a task to complete, the employees think that the boss trusts their ability. The employees will then complete the tasks because they will feel guilty if they do not, as they have been trusted and handed a particular task by the boss himself/herself. This is more of a hierarchal method for the employees to feel trusted.

Nearly half of the participants agreed that similarities in the perceptions of trust were not directly related to culture but that trust was the same in all cultures. One of the participants raised the idea that the perception of trust may differ between individuals and is a result of the individuals' educational level and upbringing. An Arab participant said,

*In my opinion, there are several factors in every culture. This has an influence on the concept of trust. Education level, age, social status of family and the society have effects. The cultural aspect has a great role, and experience and openness to other cultures give new concepts (037MSATL).*

This statement suggests that culture does not necessarily have an impact on the perception of trust, because the cultural aspect is just one piece of the puzzle. In addition to cultural differences among team members, other factors such as education, upbringing and society play a crucial role in determining the individuals' concept of trust.

This idea of individual differences in the perception of trust is also expressed in the following statement by an Arab participant:

*There is no common concept among the team members who work with me. However, there is an understanding of the differences between cultures. My team may adopt honesty at work, and in such a case, we can say that this concept is common among the team members (06MSAMW).*

The participant clarified that although cultures differ, these differences do not really affect the perception of trust. Nonetheless, the team understands those differences and works together by being honest; thus, cultural differences do not hinder trust among multicultural teams.

### **6.2.3 Understanding role of perception of trust in communication and teamwork**

One of the aims of the study is to determine the role of the perception of trust in working relationships, specifically how the different perceptions of trust affect communication and teamwork in a multicultural work setting. In this section, the findings on how the perception of trust affects communication and teamwork are presented. The themes discussed in this section emerged from the interviews when participants were asked the following questions:

- *How does trust affect the way you communicate with co-workers? Could you explain the importance of trust in successful communication with co-workers?*
- *Can you describe the ways in which your trust for co-workers can affect teamwork?*

### 6.2.3.1 Communication

Pruitt (1981) argued that differences in perceptions and preferences may result in conflicts and unsuccessful communication between groups or individuals. All the participants from the multicultural teams considered communication an important part of trust. However, their perceptions of communication within a trusting relationship were different. The Asian respondents talked about communication generally and how it is important for relationships. For example, one of the Asian respondents said the following:

*Trust can be deemed as a tool for effective communication to be established, as it aids in understanding a person's personality or situation as well as resolve differences. Also, trust can therefore create ideas and a problem solving hot spot environment. Communication sounds very simple. However, it can be misunderstood very easily between two people, which can result in severe backlash such as conflicts on a personal and professional level. Thus, through understanding these effective communication skills these conflicts can be avoided and communicate better with fellow colleagues (023MINMg).*

This participant strongly believes in the importance of communication and its effect on trust. Almost all the participants' answers were related to the workplace setting. A participant from the group composed of other cultures said,

*There are some workers who prefer expressive communication, and others prefer it face to face in order to explain and clarify the task they are assigned to. The European personalities prefer communication by email, and the work tasks are written correctly. If there are errors, the worker will bear the responsibility for such errors. I apply this strategy in dealing with my workers in the company. If the manager is knowledgeable about the communication methods, it will be easier for him to know how to deal with his workers, as I know what kind of communication my employees want. I have made a questionnaire in the company, which is about the "definition of communication". The employees answered the questionnaire and gave me insights into how they define communication. This method will certainly strengthen the trust between the workers and manager and between the manager and team members (031MCAMg).*

Every culture has its own style of communication. Participants from the Arab group and the group composed of other cultures also strongly expressed the importance of trust in communication system. One of the Arab participants echoed the idea of trust as a requirement for communication:

*If there is trust, the communication will be effective, and there will be openness and eagerness for work. The problem is how to perform work. How can you be in harmony*

*with an untrustworthy team? The management is responsible for managing this problem (027MSDEIT).*

The perception of trust is dependent on communication, as communication coincides with trust; they need to be simultaneous. If communication is seen to be an issue, then trust will become an issue; therefore, the team can no longer proceed with their work. Another Arab participant indicated the importance of the perception of trust in facilitating the mechanisms of the workplace and improving communication among the team:

*If trust exists among a work team, it makes communication and understanding easier, and then it affects the time. When trust exists, the work becomes better, and if some small mistakes are made, the workers must refer to the leader for advice. This is a result of establishing trust and good communication among the workers (38MSATL).*

One participant from the group composed of other cultures said,

*If you trust that person, you will communicate with more guidelines, with more requests. It can also be said that trusting an individual for a longer period will make you feel more comfortable in the work they are able to do, so communication here is also vital, but not much guidelines or instructions are given compared to someone you only trust for a shorter period (017MSOASC).*

Communication can vary depending on the individual; if one has already proven capable of being trusted, then there will be no need for a communication overload to make sure the individual understands the instructions correctly.

Numerous statements from the participants showed that trust is required for communication. These responses highlight the importance of trust to improve communication between individuals in a team, as well as team performance. Additionally, when the managers' communication is accurate, workers see them as trustworthy.

There was also the idea that communication was required for trust. Two Asian participants explained why trust is important among multicultural teams. They indicated that trust enables open communication and information sharing at work without fear of the consequences. One stated, "If you trust a colleague, you communicate openly without any fear" (05MPAMg). In this statement, fear can be interpreted as fear of a betrayal of trust; if an untrustworthy person communicates with an individual who believes that they are trustworthy enough, whether about personal matters, ideas or work, the untrustworthy individual can exploit this communication for their own use.

The idea of open communication based on trust was also mentioned by another participant: “When you trust your colleagues, you can share information with ease. You can also ask for support when you have a problem that is affecting your work. This may help relieve any stress that you are feeling” (09MPAMg). Communication based on trust can relieve the individual of unwanted stress that makes them uncomfortable and worried and thus affects their workflow.

There was also the idea that communication was required for trust. This was supported by an Arab participant. Stating the following:

*Good communication among the team members and the leader is the cornerstone of trust. It helps eliminate borders and limits among the team's multinational members and helps bring them closer to one another. Openness and dialogues and discussions can do this. It also helps in bringing viewpoints closer among a team of multinational workers (037MSATL).*

The participant illustrated how good communication can have a significant effect on the perception of trust because it can bring colleagues and leaders closer together to achieve their goals.

On the other hand, a European participant stated that a “trust deficit can lead to withholding of information that may be crucial to achieving set goals” (02MFRMg). The participant emphasised that communication without trust will build a barrier to the efficient achievement of the organisation's targets. Another European participant confirmed this viewpoint: “My colleagues must trust me when it comes to giving them information. They must trust that the information I'm giving is correct. If they don't trust my words, then the business will suffer” (021MGRMg). For an organisation to succeed, trust must first be established so that there will be open communication and no withholding of useful information.

Overall, all the participants from different cultures agreed that the perception of trust influences communication because trust is widely used in organisations to effectively achieve set tasks. However, trust is more associated with teamwork, which is the next theme.

### **6.2.3.2 Teamwork**

Robbins (2006) revealed that trust among members is the key characteristic of successful team performance. In line with the aims of the study, it was important to investigate how the perception of trust affects teamwork in multicultural teams. There was a strong belief among the participants that trust was a requirement for effective teamwork. Both positive and

negative experiences of teamwork and its association with trust proved this idea. Many of the results presented above show that the communication is consistent for doing tasks effectively in the different cultural groups.

One of the European managers said, “Teamwork and creating an effective working environment depends on the trust you have in your colleagues” (010MBRTL). This participant emphasised that for teamwork to succeed, trust must first be established.

One of the Asian participants also mentioned the necessity of trust in teamwork: “I think it is very difficult not to trust your colleagues, especially when you are supervising. But trusting is very important in team work” (025MINMg). The participant felt that he needed to place trust in his colleagues no matter what; thus, trust can be considered mandatory for that participant when supervising employees or even working in a team.

In reference to the statement above, one of the themes that emerged was that there was no choice but to trust fellow team members to do teamwork. The following statement by an Asian participant illustrates this idea:

*It is very important for me to trust my colleagues, especially when it's work related. This is because if you are not planning on trusting anyone, it can prove to be very difficult in terms of working by yourself, as you sometimes need new ideas or help. So if you are going to trust anyone, it can affect your work environment and your personality more positively than negatively; that is dependent on whom you place your trust in, of course (012MFIHr).*

The participant pointed out that a company required a fresh set of brains and skills to come up with new ideas. This can only be achieved through teamwork, which requires trust to share ideas and not withhold crucial information.

The idea that trust is necessary for teamwork to take place was also extended to the idea of productivity. One Asian participant said, “Trust is an essential element in team productivity. Without it, you're unlikely to get anything meaningful done. But with it, teams can accomplish everything they set out to do and more” (023MINMg). This participant considered trust as the basis of teamwork; for a team to be effective in their field and achieve their set targets, there must be trust among them. Trust directly affects a team's productivity because it has a significant effect on the development of team members' relationships.

All the participants, regardless of their cultural background, recognised the association between trust and teamwork. A European manager explained that team members must trust each other, since they are all working towards the same goal. He shared:

*I know they [my team members] will trust me. They say, “Ok, you’ve done from step 1 to 20”, so they are not going to do step 1 to 20 again, because they will trust that I have done this properly. They presume that 1 to 20 has been done, has been checked and has been made safe, then they’ll start from 21 to 40, and this is because of the trust between you and your colleagues in your team (014MBRMg).*

This manager provided a model to be followed: a team sets out for one goal and one prize only. They must trust one another to do their job to the best of their ability.

Furthermore, all the cultural groups mentioned the negative effects of a lack of trust within teams. A European participant indicated that a lack of trust between team members will lead to suspicion: “Intra-team trust is vital to achieve results. Without trust, suspicion will prevail over even insignificant day-to-day work” (02MFRMg). In connection with what the previous participant said, if there is a trust deficit, then members will not think of whether the other team members have completed their work to the best of their ability.

Many of the participants believe that trust differs according to the circumstances. In some cases, they had to adjust to different cultures and expectations of trust. Moreover, experience in working in different environments taught them that there were different perceptions of trust.

There may be preconceived ideas about trust in relation to other cultural groups, and subsequent experiences with those cultural groups may change those perceptions of trust. One of the Arab participants illustrated this idea in the following statement:

*The most important element in a team is trust. A foreign worker may come to a company in Saudi Arabia with bad judgement and wrong impressions of Saudis. We may take him out for dinner that is not associated with the company terms or work in order for him to be more comfortable with Saudis and then, with time, trust will eventually be established between the foreign worker and the Saudi colleagues (034MSAHRM).*

This statement emphasises that the perception of trust has a great influence on teamwork. Therefore, a leader or colleague who wishes to work with an individual should strive to earn their trust.



Finally, the majority of participants indicated that the perception of trust influences teamwork, and teamwork allows the team to effectively achieve set tasks and successfully execute the projects of the organisation.

### **6.3 Discussion**

The important finding obtained from the qualitative data was that perception of trust differs across cultural groups, which were in line with quantitative data. There was a close association between ideas about trust and ideas expressed in relation to work and the workplace; this was especially significant for the European participants. For the Europeans, the most important perceptions of trust were as follows (from most important to least important): honesty, reciprocity, ability and reliability. As for the Arab participants, the order was as follows: honesty and openness, reciprocity, ability, security and reliability. For the Asian participants, the perceptions of trust in decreasing order of importance were honesty, reciprocity, ability, reliability, security and openness. For the group made up of other cultures, the most important perceptions of trust were honesty and openness, ability and reliability, and the least important ideas were reciprocity. In general, there was a consensus that ability and honesty were strongly associated with trust. There was a contrast in the perceptions of trust between Arab and European participants; the Arabs expressed the perceptions of trust as security and openness, whereas the Europeans regarded reliability and ability as important factors of trust.

The perception of security and openness as fundamental characteristics of the trustee are related to the socio-cultural background of Arabs who belong to collectivistic societies, which place emphasis on the close connection and both emotional and physical security from their nearest and dearest ones. However, these characteristics may not be important for the Europeans who belong to individualistic society, which learns the individuals to manage their lives without expecting these elements from the nearest ones. The more individuals enjoy independence in terms of their actions and words, the more responsibility lies on their shoulders to show their ability and reliability to prove their trustworthiness (Hofstede, 1981). The concept of low-and high-context cultures as presented by Hall (1989) illustrate these findings as well. The European being part of low context rely on open and written communication while the Asians being part of high-context cultures believe in implicit and verbal communication which causes the difference in perception of trust among Arabs and Europeans (Hall and Hall, 1989). Furthermore, the Arab participants highlighted the importance of openness in the workplace

because it decreases conflicts among multicultural teams. Likewise, Luring and Selmer (2012) found that openness to diverse values has a positive association with group trust.

Reciprocity is also a commonly cited factor of trust between the Arab, Asian and European participants, who described it in terms of a contractual relationship between an employer and employee. Trust therefore refers to the obligation to fulfil the requirements of employment; the employer provides remuneration in exchange for trustworthy services offered by the employee. Mosavi et al. (2013:3621) noted that “reciprocation is likely to be high and above the normal commercial contract relationship between an employer and an employee”. Reciprocity is also seen to be affected by emotions. As reciprocity is required for trust, certain signals such as body language can indicate that another person is trustworthy (Centorrino et al., 2015).

The participants considered abilities and skills to be of great importance in building trust in the organisation. Wang, Min and Han (2016) stated that parties involved in trust should have the skills and knowledge needed to complete and achieve their goals. Overall, although there are similarities in the perceptions of trust between the cultural groups, differences also exist. The findings revealed that honesty, reciprocity and ability are universally accepted aspects of trust among intercultural teams in multinational companies. However, different cultural groups described trust based on different contexts such as family upbringing, experience and society.

The qualitative data also reported that the determinants of the perceptions of trust such as social environment, experiences, religion, education and family upbringing contribute to perceptions of trust which is consistent with the quantitative results. Social environment was the most important determinant, which was considered to have an influence on the perception of trust among all the cultural groups in this study. The second most important influence was religion, particularly among the Arab, Asian and European groups. This finding is consistent with that of Tan (2005), who revealed that trust increases with the religion of a trustee. Upbringing was the third most important determinant. The majority of comments made by the participants were about their positive perceptions of the influence of the social environment on trust. However, based on the argument of Fukuyama (2012), if trust exists in only a small proportion of society mutual understanding and teamwork in the workplace can lead to the development of trust only in the workplace, not beyond it. This agreement is consistent with findings of this study. All cultural groups in multicultural teams shared a fourth important determinant, which is experience. The perception of trust is shaped by experiences of working

in a multicultural setting. This is supported by Hardin (1993) who reported that perception of trust is the product of experience.

Similarities in the perception of trust are possibly a result of the individuals' experience from working in multicultural teams. This is supported by Uslaner and Fukuyama (2008, 1995), who found that moral values shared by communities create consistent expectations of honesty and behaviour. A common theme expressed by participants was that experience was gained through an unfortunate event, such as betrayal. This is consistent with Robinson et al., (2004) who stated that relationships may leave an individual violated due to one partner betraying the other.

In addition, as described by a participant, social interaction builds up a good reputation of the person if they are trustworthy in the community. McKnight et al, (2006:131) said that "the social interaction upholds early trusting intention because of reputation effects", which spreads gradually (Dasgupta, 1988). With a significant number of the community perceiving a person to have a good reputation it can be hard to withdraw those beliefs in trusting them when a negative event occurs.

Some of participants stressed that culture can play a role in influencing trust, others did not emphasize culture as the primary determinant of trust. In the same culture, there can be different perceptions of trust due to the various tribes present in that culture; therefore, individuals have different perceptions, understandings and values. This is supported by Triandis (1995:6), who suggested that within countries, many different cultures and sub-cultures exist, which "are transferred from generation to generation". Participants also expressed the idea of low and high cultures and how they can influence the perception of trust among multicultural team as support by Mohammed et al. (2012) and Hsu (1983) said that employees from low and high-context culture show their trust towards people in different ways.

For instance, a high context culture will tend to be more relationship building before laying the cards on to the table, whilst a low context culture has a more direct and explicit approach in dealing with business. Both of the dimensions of culture, power distance, and individualism and collectivism are significantly correlated with perception of trust. These dimensions are as a result of the cultural aspect of the Kingdom of Saudi Arabia, which holds power in terms of religion and tribes. Moreover, it was indicated that some interviewees enjoyed working with people from their culture, Indians with Indians and British with British for

example. This shows that some employees may have uncertainty towards working with other cultures and thus tend to avoid it.

In contrast, some participants believe that culture does not influence the perception of trust. One reason is that trust flows from the top to the bottom of the hierarchy. However, Jucevicius and Juceviciene (2015:861) stated that “the traditional linear top-down approaches in management can hardly be applied while developing and managing the organisational trust”. The multinational organisation in which the participant works may be following an organisational trust system where trust flows from the top down.

Also, this study found that the perception of trust plays a vital role in establishing effective communication and teamwork. The results revealed links between communication and the perception of trust. The participants described communication as a dynamic process that is required for trust. This is supported by Işık and Aliyev (2015:104), who stated that “it is found that there are positive and significant relationships between open form of communication to innovate among participation-trust in teamwork and organisational trust, trust in management, trust in co-workers, and trust in workplace”. The findings also revealed differences between the cultural groups. The idea that communication was required for trust was more common among the European participants, whereas the idea that trust was required for communication was prominent among the Arabs and other cultures.

A considerable proportion of the respondents stressed that each culture has a different approach to communication, which directly affects the perception of trust among the team. This confirmed the quantitative results. Communication is a key factor in establishing trust and overcoming barriers, which ultimately solves the problems that the team faces and facilitates mechanisms to maintain the workflow. Hall (1990:1) mentioned that whenever there is a lack of know-how about any culturally specific use of space or territory, “‘cross-cultural communication barriers’ (Hofstede et al., 2007:17) impede mutual intercultural cohesion, even if the people concerned may be skilled enough to speak the foreign language demanded”.

All cultural groups acknowledged that trust plays a role in the team. The most common theme was that teamwork cannot exist without trust. Cook et al., (2009) mentioned that a network can be built between a group of individuals in a team in order to collaboratively work together and share ideas to support their goal. These findings were in consistent with the quantitative results.

The results provide insights into the positive impact of the perception of trust on teamwork, but trust can be changed, as trust is dynamic. Uslaner (1999:138) found that “trust is more closely associated with the individual features of personality types and subjective feelings, than with the external circumstances of economic life”. Some participants also stated that the perception of trust has an influence on team productivity. Işık and Aliyev (2015:104) found that interpersonal trust and institutional trust affect a team’s productivity. Trust also affects the development of team members’ belief in each other’s skills and honesty.

## **6.4 Summary**

The findings from the qualitative data enhance the understanding about the perception of trust and its various determinants. In addition, the findings were found to be consistent with the quantitative results described in the Chapter 5. It was discovered through qualitative data that personality related characteristics such as honesty and openness, reciprocity, ability, reliability, security and protection contributed to perception of trust among multicultural teams. Descriptive text of reciprocity was given as an emotion-based perception; stating that reciprocity reinforces perceptions of trust in the workplace by some participants. This is in agreement with the findings of some other researchers (McAllister, 1995; Weitz, 1989). In multicultural organisations, it is vital to have employees equipped with skills and abilities to achieve the set tasks.

This study’s findings have confirmed the quantitative results that ability is linked to the perception of trust in multicultural organisations. This was illustrated particularly by the European participants. This is supported by Wang, Min and Han (2016), who stated that the ability of an individual is reflected by their skills and knowledge and how they can use these to accomplish their work. Since the context of this study is based in the Middle East, openness and security are two essential aspects in this region due to particular socio-cultural environment. As a result, the Arab participants deemed security of particular importance in establishing trust in the workplace. This is affirmed by Patterson (1999:20), who stated that “insecurity is clearly the most powerful force driving distrust”.

Building personal trust consists of five determinants of trust, which are: family upbringing, religion, social environment, experience and culture. This is supported by Blois (1999:206), who stated that “trust evolves through the process of a growth of knowledge and understanding of the people with whom we interact and the actual experience of working with them”. Looking at the context of this study from a religious angle, Saudi Arabia is considered

to be strict in terms of their faith, Islam, and because of this religion was expected to be more prominent than other determinants, which was indeed true for Arab participants. However, this was not the case among the majority of European participants. Veenstra (2002) reported that the relationship between religion and trust is highly complex, and no evidence has been found as to why religious people tend to be more trusting.

This study found that social environment which represents the social environment in organisations can play a major role in influencing the perception of trust, as it can create a positive or negative environment for an individual's working within organisation. This is supported by Lee et al, (2016:1), who states that “developing successful social relationships requires understanding and responding to the feelings and intentions of others, for example by trusting them”. Culture was found to be another key determinant in influencing the perception of trust. This study discovered that members of multicultural teams were divided into in-group and out-group just because of variations in cultures. The in-group relates to individuals with the same culture, whilst the out group includes individuals that are not the same from cultural perspective. Also, this study discovered that the perception of trust among team members is required for communication and teamwork. There were no significant differences between the responses of the different cultural groups with regard to the second idea. The culture can also have an impact on communication due to the high and low context cultures.

The qualitative data has provided a deep understanding about the views and experiences of people about the perceptions of trust involving their distinct social, cultural, and personality characteristics. However, the perception of trust could not be expressed by the participants in detailed manner, because of the complex nature of the terms and its association with the different symbols and ideas, which are totally embedded in the daily communications of the individuals. This means that people in every society and culture use the specific reference points or metaphors to describe their true perception of trust. Both qualitative and quantitative data were unable to provide the necessary information about the clues, symbols, and reference items used by the individual to refer to trust, therefore, the researcher designed the metaphoric questions to elicit the implied or symbolic significance of the perception of trust. This is supposed to reveal the differences and similarities in perception of trust across different cultures and nationalities, and can augment the richness of findings highlighting the role of both perceptions of trust and its determinants intercultural communication challenges. The following chapter presents metaphor data analysis and findings.

## Chapter Seven: Metaphor Analysis Data and Findings

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### 7.1 Introduction

In the previous two chapters, Chapter 5 and Chapter 6, the quantitative and qualitative findings on the perception of trust in multicultural teams were presented. This chapter presents the findings of the metaphor analysis method, which were used to provide a deeper understanding of metaphors, reference points, and cues used by people to refer to trust. This analysis allows for a deeper consideration of people's understanding of trust, through an analysis of their daily linguistic and cultural terms and usages with reference to the perception of trust. In turn, this allows for a deeper consideration of the role of the socio-cultural determinants on the perception of trust. The first section provides information on analysing the data, while the following section highlights the link of trust perception metaphors with the determinants of trust. An overview on the dissection of trust perception categories is then provided and then there is a focus on the relationship of trust perception categories with age, job titles and cultural difference. The metaphor network is examined, followed by a discussion on the findings. Finally, the chapter concludes a summary. The next section describes how the data has been analysed.

### 7.2 Analysing Data

Thematic analysis was used to analyse the metaphor data. A more detailed discussion on the analysis of metaphor data is given in chapter 4, section 4.6.3. Briefly, the metaphor data were read and reread to screen the recurring words/phrases (codes) in the responses of the different respondents. Similar codes were grouped into categories/themes and similar themes were categorised into broader themes/categories. This helped to place the metaphor data into a presentable and interpretable format. Based on thematic analysis, a total of 650 metaphors were identified in the data obtained from 494 respondents. The complete list of metaphors is provided in Appendix I. These metaphors (sub-themes) and entailments (codes) are grouped into broader metaphoric categories called perception trust categories. Some examples of themes, sub -themes and codes developed from the data set are shown in table 7.1 below.

**Table 7.1 Examples of themes, sub -themes and codes**

<b>Themes (perception trust metaphors)</b>	<b>Sub-themes (metaphors)</b>	<b>Codes</b>
<b>Construction</b>	A house	Because it takes time to build.
	A key	It does not only open doors, but people's hearts as well.
	A wall	Needs a stable, tough foundation in order to build it.
	A sand castle	Very hard and long to build, but easy and quick to destroy
<b>Instrument</b>	A ladder	The first step begins to build trust within the team in order for them to work efficiently.
	A tool	Used for fixing problems
	The backbone of a body	Which manages the actions and movement of the human being. If there is trust, it affects the actions and behaviours of people.
	A door that opens opportunities between others	If you can open the correct door, then you can work by yourself without pressure.
<b>Relationship</b>	A family	That groups its team members together.
	Love	Because you care, and can be very important in this world in order to make it wonderful through trust.
	A child on a day out with his parents	Can be great at first, but when something does not go the way that the child wants, it can cause a scene.
<b>Essential things</b>	A word	That drives world business and human relations.
	A painkiller	As you rely on it to give you relief from your headache.
	A medicine	That increases the efficacy of human beings.
	A light	Because a switch is needed to turn it on.
<b>Treasure</b>	A jewel	Because it makes teams shine with success.
	A diamond	Very hard to find but very easy to lose.
	A wallet	It must be kept in a safe place.
<b>Transport</b>	A car engine	It is the key part of a car for other parts to work, like employees.
	A ship	It brings people to a safe place.
	A highway	It goes in one direction to arrive at the aimed place. If you lose the direction, you are lost.
<b>Nature</b>	A mountain once created	Because it can be hard to take down.
	Trees that provide shade from the hot sun	Protects people to achieve success.
	A river	It creates a fluent work environment within a team.
<b>Consumption</b>	Soup on a cold day	Because it can give you warmth.
	A bottle of water in the middle of the desert	Saves you from dehydration.



The eight different categories and their sub-categories are shown in table 7.1. Participants used these metaphors to express their perceptions of trust, using comparisons from the environment, personal preferences and feelings. The use of these metaphors may be related to their life experiences and familiar aspects in terms of cognitive and affective development. The analysis of the metaphors from these eight categories was used to identify the perceptions of trust among multicultural teams. Thus, the eight main perceptions of trust categories were developed, which will be presented in the findings section of this chapter.

To analyse the differences in the perceptions of trust between the members of a multicultural team, categorisations were examined against variables related to the composition of the team. The independent categorical variables, including categories such as age, job title, and cultural differences, have been ranked according to their importance in the determination of the trust perception categories among participants. For instance, age was taken into consideration because it provides insight into the social aspects and experiences that are commonly associated with it. The job title variable illustrated a specific perception of trust from each hierarchical position, as an employee will normally have less experience and knowledge compared to their manager, which in turn may impact on their perception of trust. The cultural group variable helped identify similarities and differences between other nationalities regarding their perception of trust. These variables were also linked to, and supported, the results obtained from the questionnaires.

### **7.3 Link of trust perception metaphors with the determinants of trust**

According to KÖVECSES, (2010:7) “we know from work in sociology, anthropology, sociolinguistics, etc. that languages are not monolithic but come in varieties reflecting divergences in human experience, it makes sense to expect metaphor variation in the varieties of language most commonly identified by these researchers”. The variations in meanings of metaphors may exist within the same culture or cross-culturally. The metaphors were assigned meanings to link them with the perception of trust, after discussing the potential alternative meanings with both experts and respondents. The process of metaphor extraction, the meaning assigned and links with the determinants of trust are presented in table 7.2.

**Table 7.2 Links of trust perception metaphors with determinants of perception of trust**

<b>Metaphors</b>	<b>Entailments</b>	<b>Trust perception categories</b>	<b>Symbolic meaning</b>	<b>Determinants of perception of trust</b>
<b>A mirror</b>	Even broken shards can reflect something good.	Instrument	Ability and emotional	Social, Personality characteristics
<b>A bridge</b>	It connects co-workers together.	Construction	Safety, ability and support	Social, Personality characteristics.
<b>A cake</b>	When you have it, it's good, but when you finish it, you want more.	Consumption	Reliability, Care and performance	Personality characteristics.
<b>A palm tree</b>	Does not need a great deal of care but can give us sweet dates.	Nature	Support, dependability, benevolence	Personality characteristics and culture
<b>A collection of wood tied together</b>	This cannot be easily broken.	Relationship	Shared understanding, Loyalty, cooperation and emotional	Social, culture and Personality characteristics
<b>A balloon</b>	Once it bursts, it cannot be formed again.	Instrument	Ability , care	Social /Personality characteristics
<b>Arabian horse</b>	Every time you take care of it, the more loyalty you gain from it.	Nature	Loyalty and benevolence	Culture / Personality characteristics
<b>Smoke</b>	It is easy to see but very hard to get through.	Nature	Support, dependability, benevolence	Personality characteristics
<b>A knife</b>	It can cut any problems into pieces.	Instrument	Ability/ performance	Personality characteristics and social
<b>A light</b>	It shines brightly in the dark, as it shows the way ahead at work.	Essential things	Life , health and value	Social
<b>A soul</b>	If there is no soul, there will be no achievements and ambitions; hence, the worksite becomes like a broken-down house.	Nature	Support, dependability, benevolence	Personality characteristics
<b>Open door between others</b>	If you can open the correct door, then you can work with yourself without pressure.	Instrument	Ability and Emotion	Social and Personality characteristics
<b>A glue between a team</b>	Like matters of faith that can keep us together in good relations.	Instrument	Loyalty, ability and corporation	Social and Personality characteristics
<b>A key</b>	That opens locked opportunities.	Instrument	Ability	Personality characteristics
<b>A car</b>	It will carry you to any destination, like a good team leader.	Transport	Achieve the aims, dependability and mutual help	Personality characteristics and culture
<b>A compassionate lap of a mother</b>	As you feel safe and warmth beside it.	Relationship	Emotional, Shared understanding and Loyalty	Social, culture

Table 7.2 provides examples of the metaphors and entailments that are linked with specific determinants of the perception of trust. The links established here have two or three determinants linked to metaphors and entailments simultaneously; I will explain with some examples obtained from table 7.2. For instance, the metaphor and entailment ‘trust is like a mirror; even broken shards can reflect something good’ can be interpreted in two ways. One way is that the individual can see the pros and cons of breaking an object, such as a mirror. As the small shards break, the individual may view this as a positive thing from experience, as it enables observing outside of their normal scope of vision with a better reflection, even though this reflection is seen from a small shard. Moreover, from a social point of view, it can be said that the end of a relationship, which is the broken glass, can still lead to better relationships with others by observing it from a different angle, and this angle is reflected by the broken shards of glass. It can also be viewed from the personality characteristics point of view by using ability, which can be termed as a trait for personality. Depending on the personality, an individual may have the ability to see past as the broken shards of glass and look at it from a positive angle, as these shards of glass can still reflect a positive reflection that a person chooses to view.

Table 7.2 also includes determinants such as social and personality characteristics that are linked to a single metaphor and entailment. For example, in ‘trust is like a bridge because it connects co-workers together’, the interpretation is key to gaining a better understanding of the type of determinants it is related to, which could be either social or personality characteristics. Speaking from the social point of view, the bridge can be used as a connection point to form a mutual relationship with co-workers, as they can ‘cross’ the bridge safely to the other side to improve communication and efficiency. On the other hand, it can be associated with personality characteristics such as safety, ability and support, which all contribute in maintaining the bridge’s infrastructure and thus bringing co-workers together in the work environment across the bridge.

To expand on the participants’ perceptions of trust, the third example (3) can be analysed; this stated that trust is like ‘a cake. When you have it, it’s good, but when you finish it, you want more’. The cake is compared to trust. It can be enjoyable at first; however, as with all things, there is an end to it as well. Thus, once the cake is finished, i.e., trust is gone, the individual craves more and this links with the individual personality characteristics such as reliability, care, and performance. If the employee’s personality is reliant on this cake (i.e trust) then more cake is required for the employee to continue doing their work and thus improving productivity and performance. Moreover, from a social and cultural point of view, one of the

participants in example 4 referred to trust as a ‘palm tree’ because ‘it does not need a great deal of care but can give us sweet dates’. From a social standpoint, there are valuable things that produce benefits without receiving anything in return, such as a palm tree. It could also be culturally significant, especially in the Arabian culture because the palm tree grows in their environment.

An additional comparison to analyse comes from example 5 mentioned in table 7.2. Here, a participant referred to trust as being an object of a ‘collection of wood tied together, which cannot be easily broken’. This can be interpreted as social, due to the collection of wood, referring to the relationship, which can involve an emotional social aspect in the work setting. It can also be linked to culture, as it shows a symbol of loyalty and cooperation within the collection of wood tied together as one. In addition, personality characteristics can also be associated with this metaphor, as it can be interpreted to provide shared understanding through the collection of wood being tied together and thus being cooperative and understanding of one another. If employees work together and understand one another in terms of trust, this means a high perception of trust among the team members and consequently a high spirit of teamwork among them as well.

## **7.4 Dissection of trust perception categories**

### **7.4.1 Construction**

The trust perception metaphor ‘construction’ constitutes the support, training and mentoring delivered by senior team members to the junior team members within multicultural teams. ‘Construction’ is considered a strong foundation that is required to complete tasks, and it cannot be done without the right set of skills and tools. In other words, the person with abilities and skills suitable for certain tasks is considered trustable to construct/execute the ideas successfully. People normally go to the experienced and skillful person for advice, directions and criticism on the viability of new ideas. These data show that trust levels between junior and senior members within multicultural team would be increased due to the reliance of the junior members for construction of their skills/abilities. In this way, construction is an important part in fostering trust between members in multicultural teams.

### **7.4.2 Essential things**

The codes gathered in this trust perception category are things required for life sustainability and light. The perception of trust category ‘essential things’ is also considered ‘things required for sustaining life’ and light. Light, water and health are essential things in life,

showing these metaphors are essential for establishment of trust. On decoding the light metaphor, the meaning comes out the ability to guide, as the light has the capability to guide or show a path to the individual. Similarly, the things required for sustaining life involve water, health and light. These data indicated that the ability to nurture and guide others facilitates the establishment of trust between people. Within a multicultural team, the trustee with personality characteristics of dependability, nurturing and guiding abilities attracts people to trust the trustee. This is the reason why people trust their family members (parents, brothers, sisters) more than others, due to their ability to nurture and guide each other.

#### ***7.4.3 Instrument***

The trust perception category ‘instrument’ covers the metaphoric codes such as tools, body’s backbone, knife and ladder. These metaphors represent the ability and capability of a person to execute certain tasks. For example, tools such as a knife are required to cut objects. Similarly, the tools can be equivalent to a set of skills required to achieve tasks assigned to an individual. The ladder is another tool, which is used to achieve some objectives, as the ladder is used to reach from one point to another point in a vertical direction. Therefore, the metaphoric category ‘instrument’ refers to the abilities, skills and tools, which are required to execute the different segments of work within an organisation. These results indicate that the trust between the manager and multicultural team members can be established on the basis of the abilities and skills portfolio of the worker. Similarly, the trust between members of multicultural teams can be established through the display of the skills and abilities required for the work and expected by team members from each other. Without the possession of the right skills and abilities on behalf of the trustee, the trustor (organisation or an individual) cannot build trust in the trustee.

#### ***7.4.4. Treasures***

This trust perception category was used by participants of this study to give meaning to trust, and its role in enabling them to trust the trustee. On decoding the metaphoric meaning of this metaphor, the trust perception category ‘treasure’ refers to a more valuable asset, such as those of human relations, benevolence, reliability, integrity and credibility as explained by one of the participants, who stated that ‘trust is like a diamond. It can make the team as a whole shine with successes. For the team to ‘shine with success’, it would require the establishment of solid, reliable, and benevolent human relations, and teamwork. This shows that establishment of the trust between the trustee and the trustor in multicultural teams depends on the level of foregoing personality characteristics displayed by trustee to the trustor. Interestingly, the concept of treasure/valuables may vary from one individual to another individual within the

same culture or across cultures, thereby affecting the perception of trust between the individuals, based on their personality features and social and cultural parameters governing the vagueness of things.

#### **7.4.5 Nature**

Nature was used as a trust perception metaphoric category by the participants of this study. 'Nature' offers a variety of paths that can be exploited by humans for travelling purposes, as explained by one participant, who stated that 'trust is like a boat, which transports you to a safer place'. The boat is perceived as sailing in nature's ocean and transporting individuals to their required destinations. Another metaphoric significance of nature is that it gives to individuals without taking anything in return from them, such as mountains providing minerals, 'rivers' and 'land' providing food and water, and 'sun' providing light. It means that nature is benevolent. This shows that the trustor is more likely to trust the trustee with the characteristic of 'benevolence'.

#### **7.4.6 Transport**

Participants also used the transport metaphoric category. In this category, the codes mostly used by participants were car, ship, and train. These metaphors are used by people to reach from one point to another point, or to reach their destination. In this context, the metaphoric category 'transport' refers to people who are found by the participants to enable them to reach their goals, and maximize their potential. The use of the transport metaphor indicated that participants are inclined to place trust in those people or organisations that support them in realising their goals and dreams in life. It is natural that ambitious people get closer to inspirers and helpers, and move away from those who discourage them or put obstacles in the way of reaching their goals. In other words, the personality characteristics of the trustee, such as supportive and being helpful, can enable the trustor using the 'transport metaphoric category' to trust the trustee.

#### **7.4.7. Relationship**

The metaphoric category 'relationship' represents the family ties, level of interaction between the team members, kinships, and friendships. The friends and families are the means, which provide support, love, care and education. People normally learn from their families and friends because these are the first schools for them to learn the ways of life. When the participants referred trust to relationships such as love, family and friends, they indicated that strong relationship between the tendencies of the trustor to trust and the trustee. The trustor may

have had a bad experience with either their family members or friends. Based on these interactions/experiences, he/she can shape his/her views about the trustworthiness of the trustee. The parents and home serves as a first school for learning for the trustor. The upbringing is a key factor in the relationship between the child and parents.

Relationships are a symbol of providing love, support and care. Participants of this study referred to loving and caring relationships as a means of fostering a level of trust. They also said that love and care in the relationship is equivalent to trust. Thus, the metaphors of ‘love’ ‘care’ and ‘family’ presented benevolence as a key personality characteristic of the trustee. Hence participants regarded the person with the benevolence characteristic as a trustworthy person.

#### ***7.4.8 Consumption***

Participants used a consumption metaphoric category. In this category the codes used by the participants were mostly cake, soup, coffee and water, which in general terms can be labelled as food and drink. It can be seen as a symbol of care, which requires consumption of food and drink in order to be maintained and be at its upmost health to carry out set tasks; this was as described by a participant ‘trust is like a coffee because it can make people calmer’. Also, it can be associated with performance and productivity, as those who have consumed food and drink can then go on to complete the tasks that were set and figure out new and innovative ideas and thus increase performance and productivity within teams. Reliability can be seen to link in with consumption, as consuming food and drink are necessities of life, which are therefore required in order to enhance the workload and improve communication between team members.

### 7.5 Relationship of the metaphoric perception trust categories with personality characteristics of the trustee

One of the major roles personality characteristics have in an organisation, is that they aid in the interaction of individuals within the peripheral environment of the organisation, as supported by Farris, et al., (1973). In addition, authors such as Strickland (1958), have classified only a single trustee characteristic to be accountable for trust, and this characteristic is benevolence. In support of this, Mayer states: “A number of researchers have included characteristics similar to benevolence as a basis for trust” (Mayer, 1995:719). However, other authors such as Butler (1991) have delineated trust with up to ten characteristics, these are: competence, availability, discretion, fairness, consistency, openness, loyalty, integrity, promise receptivity and fulfilment.

In line with the discussion above, this study has identified ten personality characteristics: integrity, benevolence, reliability, ability, dependability, credibility, mutual help, support, loyalty and obedience were frequently mentioned among the participants. It is important to note that these characteristics may not be directly mentioned in the participants’ responses, but the responses have been linked to the most appropriate characteristic accordingly. These characteristics were derived from the eight metaphoric perceptions of trust categories, as this study has found a relationship between the two, as illustrated in table 7.3.

**Table.7.3 Perception of trust metaphor and individual personality characteristics**

Perception of trust metaphor	Personality characteristics
<b>Consumption</b>	Reliability, dependability
<b>Nature</b>	Support, dependability, benevolence and integrity
<b>Treasure</b>	Benevolence and credibility
<b>Instrument</b>	Ability , Support and mutual help
<b>Essential things</b>	Dependability and reliability
<b>Relationship</b>	Shared understanding, loyalty and obedience
<b>Construction</b>	Ability, reliability and support
<b>Transport</b>	Dependability and mutual help



Table 7.3 illustrates the personality characteristics of trust that can be derived from the perception of trust metaphor and can have a symbolic meaning; for example, the instrument metaphor can be seen to be in correlation to the idea of ability, support and mutual help of the personality characteristics, which is referenced in chapters five and six in this way.

In the following section, dependent variables of metaphor perception of trust were constructed; these categories were ‘construction’, ‘consumption’, ‘essentials things’, ‘relationship’, ‘instruments’, ‘nature’ ‘treasure’ and ‘transport’.

These were obtained through questionnaire and interview results. Each of the eight metaphors were then investigated to find their importance based on the independent variable. The independent variables categories were age, job titles and cultural difference.

## 7.6 Relationship of trust perception categories with independent variables such as age, job titles and cultural differences

This section highlights the findings about the relationship of trust perception categories with age, job titles and cultural differences to understand the impact of these categories on the perception of trust. Participants used these metaphors to express their perceptions of trust from the perspectives of social, cultural backgrounds, experience, and personal preferences and feelings.

### 7.6.1 Relationship of trust perception categories with age group

The perception of trust has been seen to vary in terms of the individual’s age group. This section seeks to identify which perception of trust is most common among age groups, as well as the impact, which the age groups have on the overall perception of trust.

**Figure 7.4. Trust perception categories according to age group**

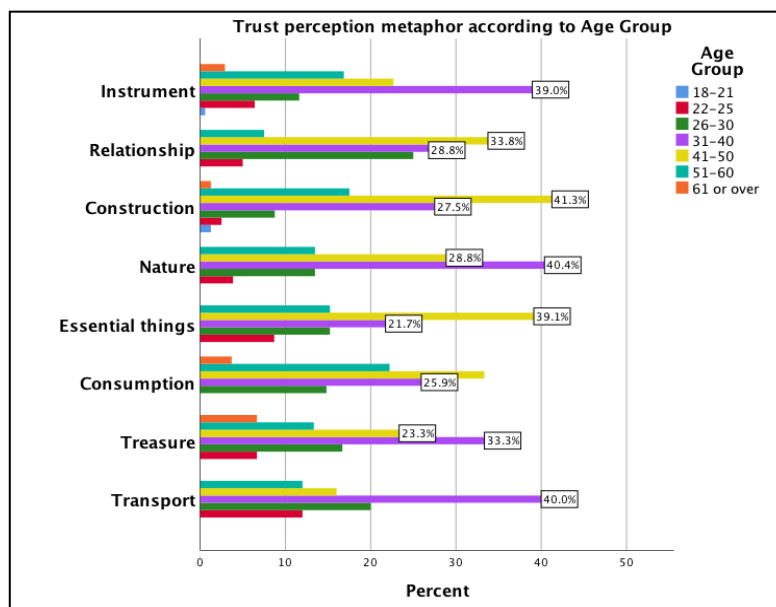
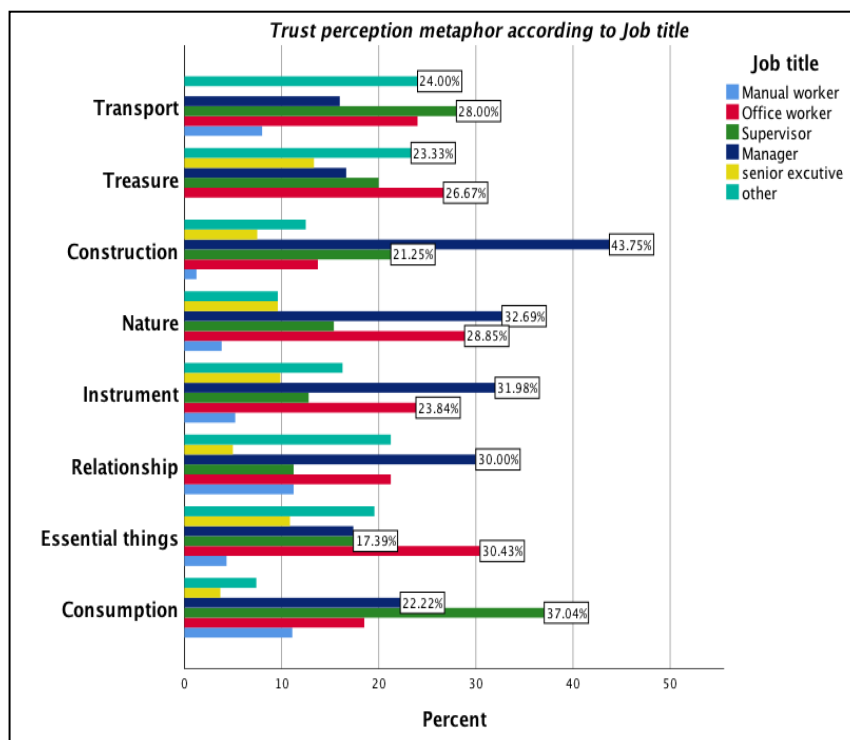


Figure 7.4 illustrates the perception of trust categories based on age. First, the age category of 41-50 year olds considered ‘construction’ 41.3%, ‘essential things’ 39.1% and ‘relationship’ 33.8% important for understanding the concept of trust. This means that these age groups see these metaphors for enhancing the perception of trust during their transactions with other people. Secondly, 31-40 year olds considered ‘nature’ 40.4%, ‘transport’ 40.0% and ‘instrument’ 39.0% to be three key elements that can contribute to the formation of trust among the multicultural team in a similar fashion as the previous age group. Thirdly, 51-60 year olds considered only ‘consumption’, ‘instrument’ and ‘construction’ to be contributing factors for establishing trust. Lastly, the introduction of essential things by 22-25 year olds, as well as ‘transport’ and ‘essential things’, were perceived as more important for trust formation in that age group. This indicates that the multicultural team experience, based on age, plays a critical role in establishing trust.

### 7.6.2 Relationship of trust perception categories with job title

When the perception trust categories were applied to people with different job titles, it was observed that people with different job titles used different metaphors to express their perception of trust. Based on their professions, the individuals perceived the importance of the perception trust categories contributing to the formation of trust among team members differently.

**Figure 7.5 displays the trust perception categories based on job titles.**



In figure 7.5, it can be clearly observed that supervisors and managers gave the highest importance to ‘construction’ 43.7% and ‘consumption’ 37.0% categories, respectively. As the consumption metaphor is equal to performance and productivity, this shows that supervisors place trust in employees with high performance and productivity. The ‘construction’ category represents abilities/skills/support, which means managers viewed the skills and abilities as criteria for trusting employees. The office workers gave the highest importance to the ‘essential things’ (30.4%) category, which represents health/security/safety/life. This means trust between the office workers and managers can be developed in multicultural teams, if the organisation provides the essential things.

### ***7.6.3 Relationship of trust perception categories with culture***

In this section, the relationship of the perception trust categories with culture is presented. The different cultures may use different metaphoric categories to express their willingness to trust others. Upon further examination of the data collected, participants were grouped according to their cultures/nationalities, which are illustrated in figure 7.6.

People from the Arabian culture used the categories of relationship, transport and treasure. The metaphoric categories of ‘relationships’ (48.8 %), ‘transport’ (48.0%) and ‘treasure’ (46.7%) are indicative of the families/union/teams, the means of achieving goals/objectives, and perks and privileges/luxurious things, respectively. The higher use of these metaphoric categories indicates that Arabs only trust the organisation/people which provide them with facilities of working in teams, the best possible means to fulfil their dreams/goals and perks and privileges attached with the jobs.

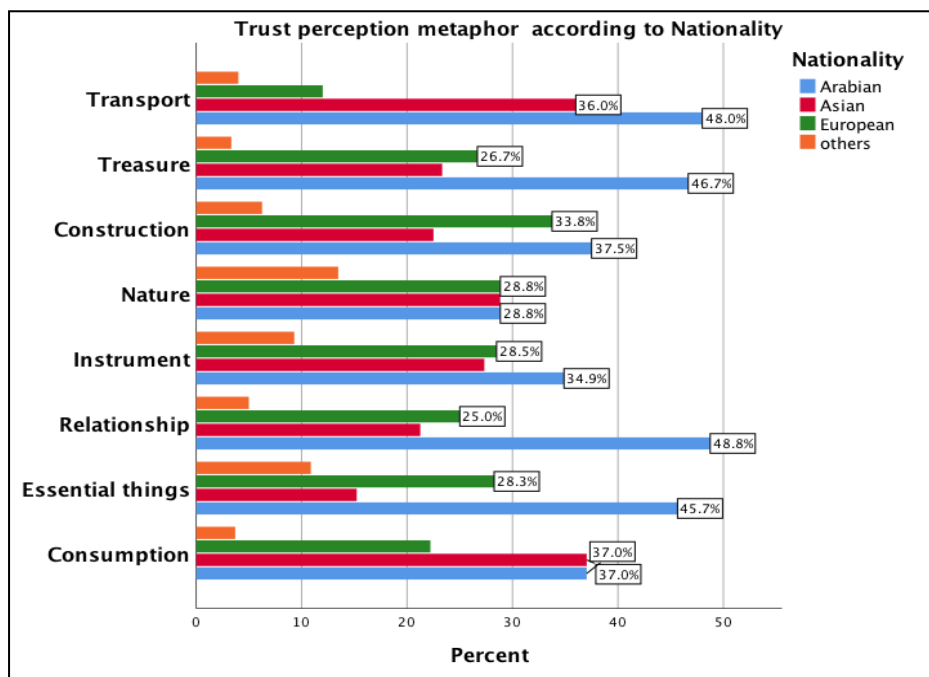
People belonging to the European category mostly used the metaphoric categories of ‘construction’ (33.8 %), ‘nature’ (28.8 %) and ‘instruments’ (28.5 %) to describe their perceptions of trust, indicating the role of these categories in enabling them on whether or not to trust others. Based on the metaphoric meanings of these metaphors, the Europeans as trustors can build trust only with those individuals who are supportive, provide safety, with ability/skills, and health and care.

Asians used ‘consumption’ (37.0 %) and ‘transport’ (36.0 %) and ‘nature’ (28.5%) as the metaphoric categories to present their perceptions of trust. When the Asians used the metaphor of nature, they showed that if the trustee acts like nature, he/she will be trustworthy. In other words, the characteristics of the trustee such as support, dependability, altruism and benevolence are thought of as a symbol of the trustworthiness of the trustee. Another perception trust category used

by Asians was the ‘consumption’ metaphor, which represents reliability, dependability and performance and productivity. This shows that people can build trust with each other in multicultural teams based on their high performance and productivity at work place with ambitious to achieving goals and objective with benevolence.

‘Other nationalities’ used the metaphoric categories involving ‘nature’, ‘essential things’ and ‘instruments’, which are the same categories used by European and Asians. This shows that other nationalities have a similar perception of trust as do the Asians and Europeans.

**Figure 7.6. Trust perception categories according to culture**



Based on the similarities and differences in terms of using different metaphoric categories to show their perceptions of trust, a pattern of cultural similarities and difference can be constructed as shown in table 7.7 below.

**Table 7.7 Similarities and difference among multicultural team from metaphor analysis**

Culture (Nationality)	Trust perception metaphor	Similarities	Difference
Arabian	Relationship, transport, treasure, essential things, consumption and instrument	Nature, Consumption Essential things	Relationship Construction Treasure Instrument
European	Construction, nature, essential things and instrument		
Asian	Consumption, transport, nature and instrument		
Others	Nature, instrument, and essential things		

Based on the analysis, it is evident that the participants’ perceptions and views on perception of trust can all be linked together to form a larger network to further link them to the determinants of perception of trust.

7.7 Metaphor network

A network is the understanding of action in space characterised by selective connectivity across critical elements or events (Geiger and Finch 2010), which produces various advantages, such as obtaining from a wide variety of domains their information; these are viral in order to combine and create novel ideas (Burt, 1992; Burt et al., 2013; Coleman, 1990). A metaphor network is constructed based on the findings drawn in this chapter, showing the connectivity of trust perception metaphors with each other and with the factors affecting the perception of trust among members of multicultural teams (Figure 7.8).

Figure 7.8 Trust perception metaphor and Network metaphor

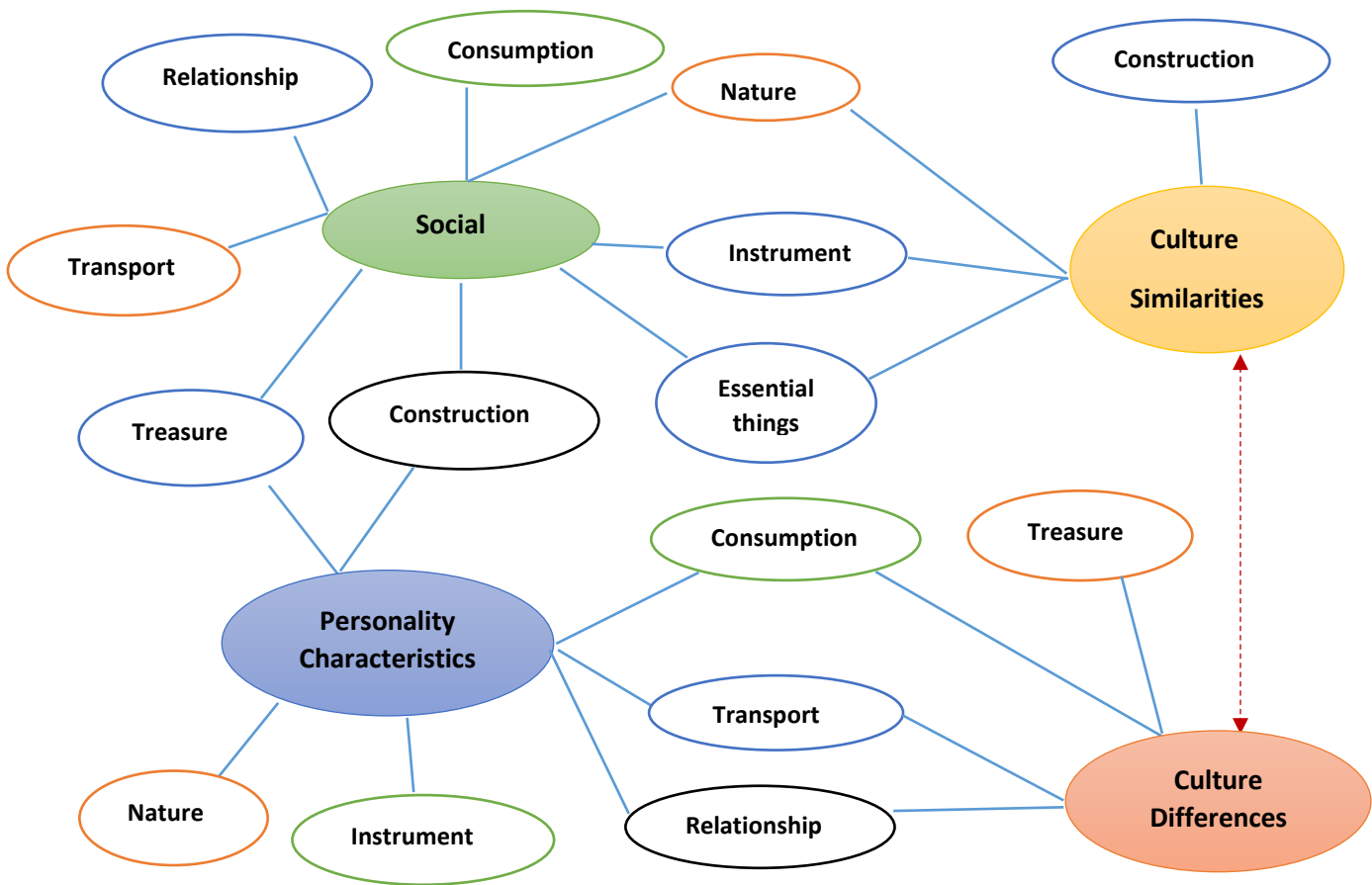


Figure 7.8 presents the spatial relationship between various factors represented by the metaphors, and shows the complexity of the perceptions of trust, which leads to development of trust between the trustor and the trustee. In other words, the network establishes links/relationships between the determinants and the perceptions of trust metaphor categories. Also, these categories are not restricted to being linked to only one determinant. For example, the 'nature' category can be linked to three different determinants of perception of trust: social, cultural (similarities, differences) and personality characteristics, whilst others have only one determinant, such as 'consumption', 'relationship', and 'treasure', which are linked with culture difference. This analysis was conducted for each category in this study to determine which determinants were linked with a specific category. Each category in this study varied in terms of the determinants it linked to.

It is also important to point out that social and personality characteristics also have a strong relation with the categories. The perception of trust can be based on the emotions via bonds between individuals involving mutual care and concern, such as mutual help, support, respect and relationships that are initiated from family or social life. This is interesting because it shows a pattern of how employees perceive trust and its fundamentals, as the first thing that comes to mind for an individual is his/her thoughts on a particular matter, followed by the social aspect, which also has an influence on the final decision to trust the trustee.

The metaphors such as 'trust is like the foundations of a house because it is strong enough and made of good materials by skilful workers, yet would collapse as a result of natural conditions' shows the relationship with support as a personality characteristic of the trustee. If the trustee does not exhibit this feature, the trust is no longer tenable between the trustor and the trustee. This indicated the relationship between the personality-related characteristics of the trustee and the trust perception metaphors used by the Canadian participants of this study.

Furthermore, the trust perception metaphors are associated with social factors in the metaphor network. The learning and experiential instances of participants, mediated through constant social interactions, led them to provide a symbolic or metaphoric understanding of trust within a particular social setting. In this way, trust was attached with symbols or metaphors readily available, discernible or objects carrying rational or emotional significance for the participants. For instance, a European participant's response showed that 'trust is like glue between teams because like matters of faith, it can keep us together in good relations'. This description could be derived from the individual's experiences in his working environment in the organisation.

Similarly, family upbringing can also influence an individual's perception to be either more negative or more positive perception of trust than those that were initially perceived trustworthy, based on an individual's family upbringing. As Bourdieu (1986) and Lin (2005) both mentioned, trust and reciprocity are social standards that can be used to link social networks. The metaphors can be used by an individual extensively for long periods, in this case individuals do not see it as a 'mere' metaphor but they see it rather as a form of expression (Danziger, 2000). Thus, it can be concluded that trust perception metaphors are developed under the influence of social factors which consequently affect the perception of trust between the trustor and trustee as concluded in Chapter 5 and Chapter 6.

## **7.8 Discussion**

Prior research that has focused on management has primarily relied on the basic presumption that trust is essentially a universal construct. This research explored the deeper understanding of the multicultural team members by making use of metaphor analysis. Through this method, the inexpressible meanings and understanding about the perceptions of trust were identified, which helped further to unfold the factors affecting the decision of the trustor to trust the trustee.

The analysis of the metaphors and entailments were summed up by placing data into eight categories of perceptions of trust, referred to as trust perception categories. These metaphoric categories were further decoded to elaborate their links with the social, cultural and personality-related characteristics affecting the perception of trust between the trustor and the trustee.

Kövecses (1990, 2000a) further proposed the idea of capturing conceptual metonymies through bodily experiences. Such concepts are through emotions that consist of anger, love, and happiness. These coincide with various reactions such as expressive, and behavioural reactions, which gives rise to an emotion concept profile allowing the metonymies to provide an embodied nature of concept, which may overlap and thus become almost universal across different languages (Kövecses, 2010: 200). This indicated that metaphoric expressions are somehow related to the bodily experiences of individuals, acquired through their constant interaction with the universe and other fellow human beings.

Several studies have shown that different cultures are correlated with different perceptions of trust. One example is a study conducted by Wasti et al., (2007) in Singapore, Turkey and the United States. They showed that there were differing concepts of trust based on the participants' backgrounds. Wasti et al., (2011) found that Chinese employees rated

ability, benevolence and integrity as important, but Turkish employees considered only benevolence to be important. This was consistent with the findings of Mayer et al. (1995), who described the perception of trustworthiness as comprised of three dimensions: ability, benevolence and integrity. Using a similar argument, it is proposed that in accordance with the results, the most significant trust perception categories were rated in this order: instrument, construction, relationship, treasure, transport, relationship, nature and essential things.

The ‘relationship’, ‘construction’, ‘consumption’ and ‘instrument’ perception categories were widely varied across the cultural continuum in the multicultural teams, suggesting the influence of culture on the development and use of these metaphors. Based on these findings, it can be observed that there are indeed similarities and differences in terms of the perceptions of trust among the multicultural team, such as ‘nature’, ‘construction’, ‘instrument’ and ‘essential things’ used by the employees from different backgrounds. The similarities and differences in perceptions of trust are not only contributed by socio-cultural backgrounds, but they are also mediated by personality characteristics. It was argued by Tschannen-Moran and Hoy (2000) that overall, trust is essentially based on obligation and cooperation in social similarities, wherein similarities may depend on characteristics, such as family background, social status and ethnicity. Similarly, Gillespie (2012:176) reported that ‘trust is also context specific, as the nature and forms of interdependence and vulnerability change according to the context and type of relationship’.

The ‘relationship’ category received the highest percentage, which may be a result of the participants from the Arabian culture. The establishment of human connections and the formation of relationships can prove to be vital in an organisation, as the relationship perception category was generally high for all cultures included in this study; however, the Arabian group showed the highest value for this option. This is an outcome of their considerably influential culture, as discussed in chapter 2, in which part of the Arabian culture leans towards loyalty and obedience. Moreover, the Arabian culture is a more collectivist culture, as explained by Hofstede (1991, 2001), and loyalty and dependency are the key characteristics of perception of trust associated with this category.

The Arabian culture particularly identified with the nature trust perception category, including aspects such as horses, camels, sand and the hot sun, which reflects their home environment, resulting in the type of metaphor they provide. It can be said that the ‘nature’ trust perception category indicates support, dependability, and benevolence, as it is in human



nature to be honest. Likewise, Kramer (1999) described trust as an element of human nature and mentioned that overall, a human being generally internalises their early experiences that were linked directly or indirectly to trust, which has caused them to form a relatively stable personality characteristic. Moreover, the ‘treasure’ trust category was also important in the Arabian and Asian cultures. These cultures have deep connections with rare metals, which are highly valued, such as oil, gold and diamonds. As these metaphors indicate treasure or valuables, they refer to the key personality characteristic such as dependability.

On the other hand, ‘construction’, *instrument* and *nature* received the highest number of respondents selecting the option among European participants. Therefore, those categories among European participants were found to be more important than the ‘relationship’ category, as the European culture employs people based on their skills (instruments) rather than the relationships (family). In addition, Europeans belong to a low context culture in terms of forming relationships with others, as mentioned by Hall (1976) and Hofstede (1991, 2001). A European’s perception of trust may be different from an individual from another culture, as Europeans tend to perceive trust in terms of ability, reliability and credibility as shown in Chapter 6.

When the data were examined further, it was clear that the Asian participants had equal percentages for nature and consumption categories as the Arabian culture and also equal percentages for nature as the European culture (see figure 7.7). These results are not surprising, as the consumption category was linked to both cultures. Both cultures tend to have traditions involving cooking food and establishing relationships through meals to some extent. Shared understanding was the key characteristic associated with these categories.

The participants’ cultural backgrounds were also taken into account when analysing the data obtained, as they may have certain influences on the categories as a whole, through their family upbringings, and social lives. There were some metaphors used to describe the cultural environment and its impact on the participants, such as ‘trust is like a camel because it is patient and has adverse potential’, as mentioned by a participant from the Arab group. The participant described his capabilities via his environment. This is supported by Lakoff and Johnson (1980), who suggested that metaphors are derived from unconscious perceptions structured by culture. They also suggested that a schema such as ‘good is up’ may be found in every culture but perhaps may not be looked at the same level with other spatial structures (center/periphery; in

the front/at the rear; inside/outside), perhaps being more dominant. Moreover, there is only a slight partial overlap from culture to culture in these concepts that are linked to these images.

Furthermore, a participant from the European group referred to trust as being ‘plants in an environment with a high carbon dioxide concentration because without plants, our planet will become very hot to live in’. This participant originating from Europe, and mostly nations of Europe have been particularly active in seeking to address climate change. Therefore, this metaphor is directly related to their culture and can be associated with credibility. On the other hand, the European participants hold the second-lowest percentage for the transport perception category, which may be a result of European individuals tending to use other means to reach their destinations, such as walking or jogging. Cycling and public transport should also be mentioned. Europeans do not tend to dwell on these means, which can be utilised at any time.

It can also be said that the methods of transport used to travel from point A to point B are dependent on the weather and therefore nature. This is especially important because Arabian and Asian cultures experience weather with very high temperatures and therefore cannot reasonably walk or jog to work as a means of transportation; instead, they commonly use private cars with air conditioning. Nonetheless, there are studies that argue cultural differences do not necessarily impact on metaphor thinking. For example, Schmitt (2005) shared the idea that metaphorical thinking may be obtained unconsciously in different cultures and therefore a cultural difference does not directly influence the metaphor. Moreover, personality theorists who research individual differences have emphasised that the nature of trust is a personality trait that is developed as a generalised response dependent upon personal experiences and previous socialisation (Rotter, 1967; Zand, 1972; Schlenker et al., 1973).

Furthermore, age affected the perceptions of trust; for instance, it was evident that individuals from the age range of 31-40 and 41-50 frequently used the following trust perception metaphors: ‘construction’, ‘nature’, ‘transport’ and ‘instrument’. This suggests that these age groups have a high perception of trust based on their experiences, compared to age groups below 30. On another hand, the age category of 41-50 year considered ‘construction’ and ‘essential’ the most important categories to the perception of trust and can be interpreted as ability and care respectively. While the 31-40 age group considered ‘nature’ and ‘transport’ to be the most important categories and can be interpreted as benevolence and achieving goals and objective. The 22-25 age group, however, considered ‘transport’ and ‘essential’ to be the

most important categories for the perception of trust and can also be interpreted as achieving goals and objective and care.

Interestingly, managers and supervisor considered most of the eight identified trust perception categories to be more important than the office workers, which means that employees in senior positions tend to use more trust perception metaphors, regardless of their backgrounds in the company. This shows that people at a higher social standing or holding high offices tend to develop more understanding of trust because their positions require them to do so. The special training for managers may be an additional factor playing a role in increasing the perception of trust among managers. Therefore, managers may serve as an instrument or an active mechanism for developing and fostering the perception of trust among their subordinates. Supervisors gave 'consumption' category the highest importance, but the managers gave 'construction', this shows that supervisors place trust in employees with high performance and productivity. In contrast to the 'construction' category chosen by managers where it represents abilities and support, which means that managers view skills and ability as criteria for trusting employees.

Therefore, from the culture group, Arabian culture considered 'relationship', 'transport', and 'treasure', which can be interpreted as love and safety as well as achieving goals and objectives, which can award them certain perks. The European culture, however, considered the concept of trust as 'construction', 'instrument' and 'nature' which indicates to ability and support with benevolence. Finally, the Asian culture considered the 'consumption', 'transport' and 'nature', which can then be interpreted as high performance and productivity, achieving goals and objective with benevolence.

Some of the participants considered abilities and skills to be of great importance in building trust in the organisation. And another participant considered that trust should have the skills and knowledge needed to complete and achieve their goals, when feeling a safe and work like family in environment with benevolence through perks.

The metaphor network showed the complexity and dynamicity of the metaphors and interrelationships of metaphors used by the participants. It also assisted in exploring the foundations of the perceptions of trust among the multicultural teams. Therefore, it has allowed the research question involving the differences about perception of trust to be answered. In addition, this can also be linked to a social network setting in a multicultural team community, which is supported by Nahapiet and Ghoshal (1997), who pointed out that trust can be

facilitated through networks. The individuals in a community establish certain views through a communication network, which has a positive effect on perceptions of trust (Huckfeidt et al., 1995). Moreover, these network ties may also have a strong influence in terms of shaping the perceptions of trust, through exchanging similar viewpoints that promote humane and accepting attitudes (Welch and Sikkink, 2007).

One possible network that may be seen is that this multicultural team trust perception metaphor is indicative of perception of trust being dynamic among multicultural team. The metaphors present an image that perception of trust among multicultural team is good and interesting through their social, culture background and personality characteristics. This is supported by Burt (2005) and Granovetter (1973, 1983), who claimed that the relational element of trust is known to be an essential developer in forming ties. However, Morreale and Hackman (2010) argue that trust is dynamic and can rapidly change, based on circumstances and experiences.

The metaphor networks also improve relationship development among team members and managers or leaders in multinational companies, such as in Saudi Arabia. The perception of trust is influenced by different determinants, which are reflected in the metaphor network. Nevertheless, recent research by Palmer et al., (2014) steers towards the fact that there may indeed be more in-depth interactions among the different perceptions individuals in terms of trust in a social network.

These proved to be very important, as they were key in establishing a network of different perceptions of trust categories, as well as the determinants, which were social, culture (similarities, differences) and personality characteristics. These determinants with the categories were in accordance with the participants' views, and it is evident that the participants' perceptions and views can all be linked together to form one larger network to further link them to the determinants of perception of trust.

This metaphor network has indicated that trust is a positive aspect as a result of the several trust perception categories being linked to the majority of determinants of perception of trust. Furthermore, these trust perception categories form relationships with one or more determinants of perception of trust, through which they allow, improved communication in multinational companies. In other words, a formal relationship is typically similar to the social exchange theory (Blau, 1964), which helps explain the dynamics of exchanges that occur in formal relationships. This is supported by Longnecker (2004:144) who argues that metaphors

have an impact on work performance, and can ultimately lead to workers making stronger relationships and forming a social network among teams. He said,

*‘In particular, a given metaphor allows creative extension and personal interpretation, which leads to increased control over the workplace and from whom they have decision making in the workplace, so it leads to perceptions of a climate of greater openness and substantial improvements in employee work performance’.*

In this study, the metaphor method was used to analyse the participants’ own words and was based on their socio-cultural backgrounds and experiences, which provided a more accurate representation of participants’ perceptions of trust, because they were given the freedom to choose the language and dictions used by them in their daily lives to refer to the concept of trust. According to Tschannen-Moran and Hoy (2000:558), ‘trust may be based on one’s disposition to trust, on moods and emotions, on values and attitudes, on calculative motives, on institutional supports for trust, or on knowledge of or a sense of identification with the other person’. Tschannen-Moran and Hoy’s (2000) arguments support the justification of using metaphors and hence the findings of this study. Besides, the previous studies have only included research regarding cross-cultural communication rather than multicultural communication, unlike this research study

Communication and trust are important in managing relationships in the workplace, and metaphor analysis helps in understanding how participants interpret their world. The results of such analyses are also useful for understanding employee behaviour and performance at work. There is a contextual, cultural, and historical aspect to metaphors as they represent a particular period in time (Danziger, 2000); language used by a specific community provides a characterisation of that community. It has also been noted that those who use metaphors do not realise that they are using them, as to the users they are completely normal and, as Danziger (2000:331) suggests, “express some kind of literal truth”.

Finally, these findings are important because they offer a deeper insight into the socio-cultural and personality-related determinants of perceptions of trust among multicultural teams. In addition, ‘relationship’ and ‘construction’, which are trust perception categories, had high percentages among participants. Ali (2009) argued that differences in understanding of trust are to be expected in cross-cultural contexts, but they can vary across countries.

## 7.9 Summary

In seeking answers to the research questions, which aimed to discover the cognitive meaning of trust in a multicultural team and the different perceptions of trust of members within that team, this chapter has presented an analysis of metaphors used to derive the cognitive meaning of trust. The analysis was extensive in that it provided different categorisations of the metaphors. The entailments for each of the metaphors were also considered and categorised in the analysis.

The results showed the following seven metaphoric categories, which involve instrument, nature, treasure, relationship, essential things, construction and transport. These metaphoric categories not only hold a complex link with each but also to the social, cultural and personality-related factors affecting the perception of trust. There are similarities and differences between the perceptions of trust among multicultural teams based on the use of metaphoric categories; for example, there were some similarities among the European group and the Asian group frequently using ‘nature’ as a metaphoric category. However, the Saudi Arabian group was distinct among European and Asian groups in terms of using the unique metaphors based on their social and cultural settings. These results showed that social and cultural and personality factors govern the cognitive understanding of people about the meaning of trust.

Overall, the findings of this chapter contributed to provide valuable, in-depth insight into the cognitive meaning of trust among team members. When the findings of this chapter are used in conjunction with the findings from the questionnaires and interviews presented in chapter 5 and chapter 6, they reflect the complex and dynamic association between the trust perception categories and factors (social, cultural and personality) affecting the perceptions of trust. This further bears witness to the complex processes and abstract perceptions governing the decision of the trustor to trust the trustee; this contributes important knowledge to the literature about ‘perception of trust’ and development of trust between members in multicultural teams. The next chapter will discuss in detail the results relating to determinants of perception of trust.

## Chapter Eight: Discussion of Findings

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### 8.1 Introduction

Trust among multicultural team members is a critical factor in increasing the team performance and productivity. Mayer et al., (1995) showed that personality-oriented characteristics of the trustee and the trustor's propensity to trust are the key factors in establishing trust between the transacting parties. Similarly, the cultural similarities and differences in the cross-national teams can also affect the decision of the trustee to trust the trustor (Golesorkhi, 2005). In addition, several researchers have provided theoretical understanding about the role of trust in achieving competitiveness for firms (Dirks and Ferrin, 2002; Berry, 2002; Kramer, 1999; Lewicki, Tomlinson and Gillespie, 2006; Muethel, 2012). The issue of trust can be observed more deeply in teams comprising of members belonging to different socio-cultural backgrounds.

Multinational companies operating in the Middle East, particularly in Saudi Arabia, attract a workforce from various different countries, such as the U.S, Europe, Asia, and Arab countries. Such companies can therefore struggle to cope with the issue of establishing trust within team members belonging to different socio-cultural backgrounds. The opportunities for training and education for employees for cultural assimilation can be limited in these companies. Due to the lack of knowledge and understanding of the different cultures among members of multicultural teams, they are unable to communicate as effectively as they could, which in turn has adverse implications for teamwork within the companies.

The lack of communication among members of multicultural teams can result in an atmosphere of mistrust between team members, and this consequently decreases the performance of the multicultural teams. In addition, team members can be reluctant to trust each other, due to increasing differences among social and cultural values. Thus, building trust in multicultural teams in multinational organisations is a major concern for the leadership of the companies. There is a little empirical work done on cultural differences and personality-related factors as potential factors affecting the establishment of trust between team members in multicultural teams in multinational organisations. Therefore, it is important to investigate the scale and scope of trust issues and patterns in perception of trust among different team members.

The key findings in Chapters 5, 6 and 7 show that personality oriented factors of the trustee affect the perception of trust between team members. These chapters further identified socio-cultural determinants of trust and their role in establishing trust between team members. It also showed that perception of trust among team members contributed to the improved communication and team work. Furthermore, it demonstrated the role of cultural differences and similarities in enabling trust between team members in multicultural organisations.

This chapter shows the proposed perception of trust model in the light of findings described in the Chapters 5, Chapter 6 and Chapter 7. The components of the proposed model are discussed and justified in the light of the existing literature and the specific environment of multicultural teams in Saudi Arabia.

## **8.2 The proposed perception of trust model**

This study found that the decision of the trustor is influenced by several factors within a multicultural team working in multinational organisations in Saudi Arabia. These factors were grouped into three main categories for the sake of convenience and understanding: personality related factors, social factors and cultural factors. The data as presented in Chapters 5, 6 and 7 showed that there were five key personality associated characteristics of the trustee which influenced the decision whether to trust: honesty and trustfulness, ability in terms of education and skills, reliability and credibility of the trustee in the context of solving the issues faced by the trustor, loyalty of the trustee to the trustor in the times of need, and dependability. Moreover, this study revealed that the second group of factors affecting the decision of the trustor to the trust the trustee within a multicultural team setting was the social factors involving upbringing, support, security, experiences, reciprocity and social environment. The third group of factors as found to be this study to influence the decision of the trustor to trust the trustee was the culture factors which involved religion, communication, shared understanding, openness and cultural similarities and differences. Combining the effects of the personality characteristics, social factors and cultural determinants on the decision-making process of the trustor, the ten key factors were concluded by the author of this study, which constituted the basis of the perception of trust within a multicultural team environment. These ten factors are regarded as the pillar of the perception of trust for members of multicultural teams in Saudi Arabia, which are honesty/truthfulness, reciprocity, ability, reliability, credibility, support, shared understanding, openness, loyalty and dependability. The further analysis of the data

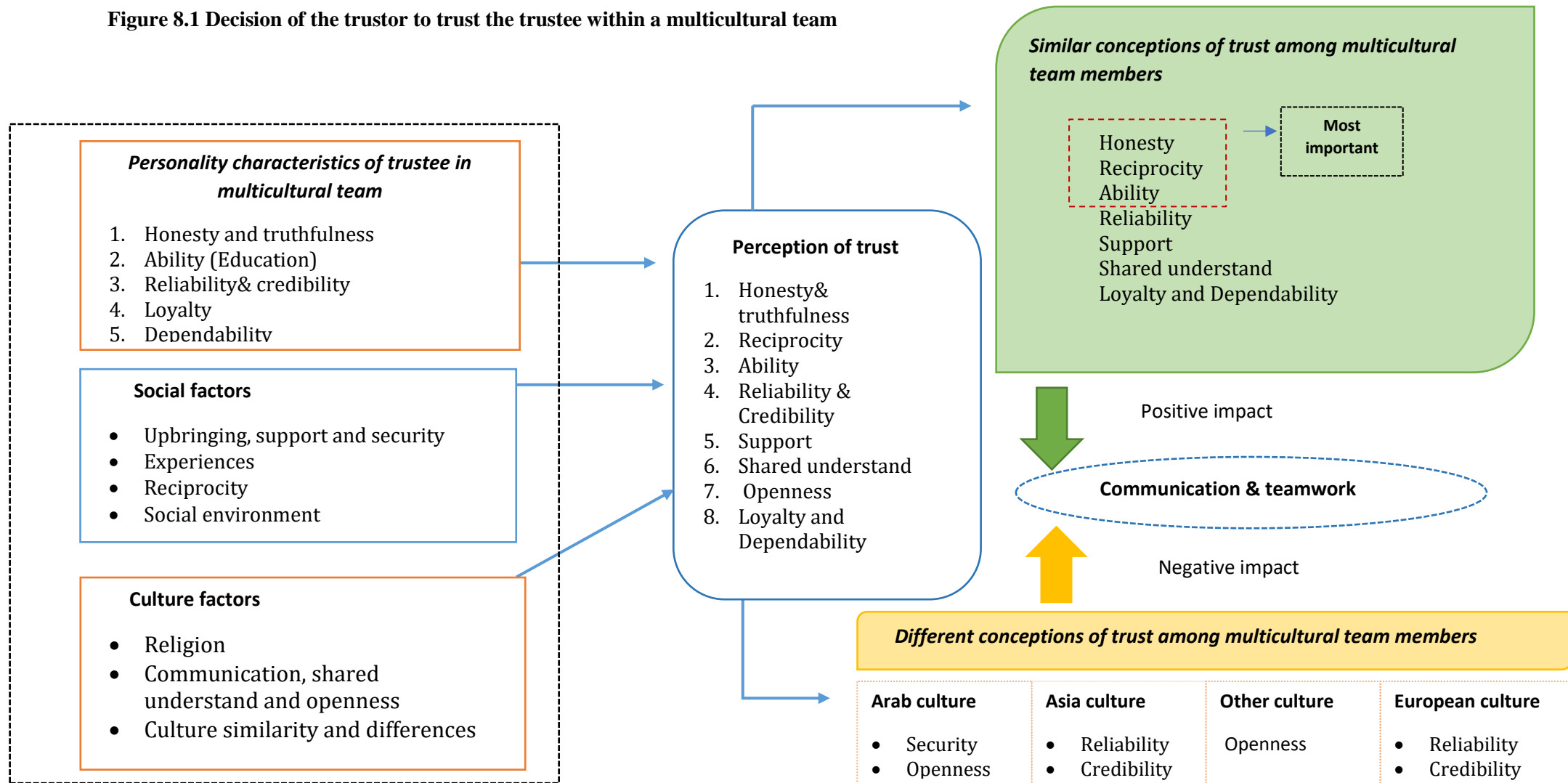


from this study presented in Chapters 5 and 6 showed that importance of some of these factors making the basis for the perception of trust varied among different members belonging to different cultures. For example, this study revealed that Arabs valued security and openness compared to the other factors. Similarly, Asian people in the multicultural teams showed more value to reliability and credibility than the other factors. However,. All of members of multicultural teams irrespective of their cultural background showed the most importance to the following three factors: ability, reciprocity and reliability, while the pattern of the following five factors: honesty, support, shared understanding, loyalty and dependability was also considered important by all members of multicultural teams. This suggested that similarities in the conception of trust among multicultural teams influenced positively, while the differences in the conception of trust based on the differences in the cultural background impact negatively on the communication and teamwork.

Based on aforementioned findings of this study, the perception of trust model was proposed, which included the impact of social, cultural and personality related determinants of trust and patterns of similarities and differences among members of multicultural teams on the decision of the trustor to trust the trustee within a multicultural team (figure 8.1). The framework illustrates the impact of three groups of factors: social factors, cultural factors and personality-related factors on the decision of the trustor to trust the trustee. Together, these factors contribute to fluctuations in the perception of trust among members of multicultural teams in Saudi Arabia. In addition, the proposed framework suggests that similarities in the perception of trust among multicultural team members not only impact positively on the perception of trust, but also influence better communication among team members and vice versa. Effective communication among team members ultimately leads to effective and efficient teamwork, thereby increasing organisational productivity and performance.



Figure 8.1 Decision of the trustor to trust the trustee within a multicultural team



The rest of the discussion chapter is devoted to justify the components of the perception of trust framework with underpinnings from the existing literature in the field of perception of trust, and their relationships with each other within the proposed framework.

### **8.3 Individual personality's characteristics contribute to perception of trust**

The proposed perception of trust framework illustrated in Figure (1.8) shows that perception of trust between team members is influenced by personality characteristics of the trustee, such as ability, honesty, reciprocation, security, dependability, loyalty, openness, credibility and reliability. A discussion on the link of these characteristics with the trust is done in the subsequent sub-sections.

#### **8.3.1 Ability**

This study revealed the ability of the trustee is an important determinant for increasing and sustaining the trust of the trustor within multicultural teams in multinational companies. In the quantitative phase of this study, the highly skilled (competent) construct was included to denote the abilities and competencies of the trustee and its influence on the trust of the trustee. The results showed that the 'highly skilled' characteristic of the trustee was regarded as a critical factor for trusting the accomplishment of tasks being completed by the team. Similarly, the quantitative phase of this study showed the consensus of the participants that ability and competencies of the trustee enabled them to accept vulnerability in building trust-based relationships. The past experience of group members with each other also enabled them to make informed decisions about assessing and trusting the skills and competencies in a particular domain. These results indicate that ability and competencies of the trustee in the particular domain influences the perception trust of the trustor. The results from the qualitative part of this study seem to suggest that a trustor is not willing to accept vulnerability about skills and competencies, which are unknown to the trustor. These outcomes are logical because the trustee may hold expertise in some technical domain of the issue, but not about the other areas of the task. Therefore, the trustee may be trusted to perform an analytical task, but would not be trusted to execute other aspects of the task. For instance, a scientist may be trusted to complete the research work, but would not be trusted to deliver the lectures to students, as his/her competencies in research are excellent, but in the teaching domain are insufficient. Thus, it can be argued that trust is domain specific, as argued by Zand (1972, cited in Mayers et al., 1995).

Several other studies have supported the above finding, and have used similar or several synonyms to show a positive relationship between ability and trust (Jarvenpaa et al., 1998; Colquitt et al., 2007; Hsu et al., 2007; Mayer et al., 1995; Jones and George, 1998; Schoorman et al., 2007). For instance, Garbarro (1978, cited in Mayers et al., 1995) used a survey questionnaire containing nine items leading to trust, including functional competence, business sense, judgement, and interpersonal competence, which are all related to the ability of the trustee. Furthermore, competency or expertise may denote the set of skills related to a specific domain, while ability may represent the situation/task related construct. In this sense, ability contains a set of skills, expertise and competencies, which are required to complete a task (Mayer et al., 1995); ability is attained through training and education. In short, it can be argued that the ability of the trustee in multinational teams in multinational companies serves as an important basis for establishing trust among the team members. There is an integrative relationship between the ability of the individuals and the education and training acquired by them.

#### **8.3.1.1 Education supports Trust**

The outcomes revealed by the quantitative and qualitative parts of this study found that the education level of the trustee plays an important role in increasing trustworthiness. As ability can be gained through education, this finding supports the above discussion. The qualitative phase of this study shows a broader picture presenting important themes such as skills/competencies, the degree awarding institution's reputation, and the location of universities as being measures of perceived trust that are important factors conditioning the perception of trust placed in a person. These results can be discussed with reference to the ability of the trustee, one of three important characteristics of the trustee (ability, integrity and benevolence).

The purpose of education, according to Kehm (2010), is to increase the abilities and skills required to execute the task. A high-quality education can ensure the right set of skills and competencies needed by employers. Quality has no universal definition, so it varies with employers and educational institutions and so understandings will inherently be subjective. However, if the educational institution offers to graduates the right set of skills and knowledge required by employers, this would increase the perceived trustworthiness of both educators and graduates in the eyes of employers.

Consistent with the results of this study, a person with higher education should come up to the expectations of his/her employer to perform the job effectively and efficiently. The educational institutions in developing countries such as India, Filipino, Pakistan, and Middle Eastern countries seem to pay lesser attention to employers' needs while designing the curriculum for the graduates, which can lead to poor quality education. Consequently, the perception of trustworthiness of educational institutions in such countries decreases in the estimation of employers (Di Wit et al., 2008).

In line with the above data, the results from this study show that employers recruited employees based on the country of the degree awarding institutions and the reputation of universities. British and American graduates were reported as highly trusted graduates, as were the universities and degree awarding bodies. Supporting these findings, Orsingher (2006) reported that European higher education institutions deliver high quality education, which fulfils the job specification criteria of employers in both the developing and developed world.

Consistent with this, Madhi and Barrientos (2003) posit that Saudi Arabian employers value graduates from America and Britain, due to high quality skills and knowledge delivered to students. In addition, the confidence and practical knowledge and experience delivered by European and American higher education institutions enable the students to handle the issues encountered in a job and troubleshoot them effectively. However, the higher educational institutions may place an emphasis on the theoretical aspects of education, due to a lack of resources or because of its importance. Therefore, employers value the foreign qualifications rather than ones earned from Saudi Arabia, India or some other developing country's universities.

In short, education serves the purpose of increasing an individual's skills, competencies and knowledge, which in turn increases the ability of the person to perform the task in the workplace. The higher the ability of the individual, the greater the level of trustworthiness, according to Meyer et al. (1995), as ability is an important determinant of trust and contributes to trust. Thus, education indirectly contributes to trust by increasing the trustworthiness of the trustee in the eyes of trustor.

### **8.3.1. Loyalty, dependability and production support trust**

Research that has been undertaken in this thesis has proved that loyalty and dependability (defined as the reliance on an individual to complete the task that is set, regardless of any problems they face) are the characteristics of the trustee, and without which

trust cannot exist. The qualitative phase of this study showed the perception of the trustor was increased as a result of finding the trustee to be loyal to his words and able to put his/her words into actions (production). Similarly, the quantitative phase of this study also reflected that the perception of trust was increased as a result of putting actions into words, on behalf of the trustee. In this way, both qualitative and quantitative parts of this study strengthened this finding that loyalty and production are prerequisites for increasing the trustworthiness of the trustee and simultaneously for increasing the willingness to accept vulnerability on behalf of the trustor. Metaphor analysis revealed that dependability was necessary to establish and foster trust between transacting parties.

These results are supported by several other theorists, who used similar terminologies to refer to trust and dependability – an intention to do good will to the other. Mayer et al., (1995) used the term ‘benevolence’ referring to the ability of the trustee to be motivated to do good for the trustor, besides self-interest and egocentric motives. Furthermore, they asserted that doing good for the trustor may not be done by the trustee unless he/she holds some specific attachment to the trustor, which has been defined as the loyalty of the trustee to the trustor in this study. They explained the relationship of loyalty with trust by giving an example of protégé and mentor. The mentor’s sole motive to help the protégé is considered enough for the protégé to trust him, apart from the skills and competencies and knowledge of the mentor to offer good quality help. The positive orientation of the mentor (trustee), also called his willingness to do good and loyalty, is sufficient for the protégé (trustor) to trust him. This theory strengthens the results of this study that positive orientation – loyalty and a goodwill gesture – towards the trustor is important to increase the willingness of the trustor to accept the vulnerability (trust). Some other researchers produced similar results to support our study by showing that dependability contributes to trust (Smith and Barclay, 1997; Young-Ybarra and Wiersema, 1999).

In a similar vein, Hovland et al., (1953), cited in Mayer et al., 1995) used a similar term, the trustee motive to lie. If the trustee is loyal to the trustor, his motive to lie will decrease, which will consequently increase the trustworthiness of the trustor. Several other researchers have emphasised the intentions and motives, rather than the orientation of the trustor, as they include a wider implication for the trustor (Gibson, 2003; Johnston, 2011, Priest Walker, 2008; Lowry et al., 2007; Tschannen-Moran and Hoy, 2000; Wood, 2012); and they also reflected that positive motives and intentions of the trustee to trustor are critical for increasing the willingness of the trustee to accept vulnerability in relationship. This corroborates the finding

of the current study showing a positive association between loyalty and dependability with trust.

Similarly, Butler and Cantrell (1984) also showed that loyalty and goodwill motives contribute to trust, which is consistent with the findings of this study. Likewise, Straight (2004) empirically showed that altruism and loyalty are important determinants to increase the level of trustworthiness of the trustor. In addition, Alder and Gundersen (2007) and Fischlmayr and Auer-Rizzi (2007) also provided results in line with the current study that goodwill gesture and loyalty of the trustee contribute to building trust between trustor and trustee. These data suggest that loyalty, a goodwill motive and orientation towards positive actions rather than mere words contribute to trust, thereby increasing the team performance and commitment to the organisational goals.

### **8.3.2. Reliability and Credibility – Integrity**

Reliability and credibility are important characteristics of the trustee, which contribute positively to the development of trust between the trustor and trustee (Seppänen et al., 2007). In line with outcomes reviewed by Seppänen et al., (2007), the results from the qualitative and quantitative data (questionnaire, interviews, and metaphor analysis) revealed that reliability and credibility are positive contributors to the development of trust within multicultural teams in multi-national organisations in Saudi Arabia. These results have been supported by several other studies conducted in the domain of trust in multicultural teams (Mayer et al., 1995; Yoon, 2002; Yousafzai et al., 2003; Seppänen, et al., 2007).

Mayer et al., (1995) used the term ‘integrity’ to denote the features of one’s character, such as reliability and credibility, and reinforced in their trust model that reliability and credibility of the trustee contribute to trust. Similarly, Lieberman (1981) found that the integrity of the trustee increases the trustworthiness of the trustee, which is consistent with the results of this study. Sitkin and Roth (1993) used a similar term, such as ‘value congruence’, to show that when compatibility of values observed by the trustee as being compatible with those of the trustor increases, the level of the trust also increases. This means that congruence between trustee and trustor increases or decreases the reliability of the trustee, which consequently affects the trustworthiness of the trustor. Likewise, different terms such as consistency, integrity and fairness are used in the study conducted by Butler (1991), as being important antecedents of trust. Yousafzai et al., (2003) showed in their study that adherence of the trustee to his or her own promises increased the level of the trust between the trustor and the trustee. Yoon (2002) argues that reliability is related to the consistency of the actions and promises



made and delivered by the trustee to the trustor. They further discovered that consistency increases trust; if the consistency in actions is compatible with the values of the trustor, then it increases trust. However, if the trustee continues exercising consistency in a self-serving manner, and damages the interests of the trustor, the level of mistrust increases between the trustee and trustor.

Aristotle's<sup>16</sup> theory of ethos also included the element of reliability and credibility as part of the character of the trustee to establish a high perception of trust with the trustor (Rapp, 2011). Similarly, one of three characteristics described by Garbarro (1978) in his study was character, and he argued that character involves reliability and credibility as part of the integrity of character. Ganesan (1994) conducted a similar survey to measure credibility and benevolence, and found that credibility as a trust dimension increases trust and confidence of the trustor. Doney and Cannon (1997) produced the same results as did Ganesan, relating to credibility as an important dimension of trust contributing to trust.

Taken together, these data support the findings of the current study, relating to credibility and reliability being important factors affecting trust between the trustor and the trustee; although these are necessary elements of trust, they are not essential. In addition, this shows that reliability and credibility, which are found by this study as important antecedents of trust, are well-grounded in the previous literature pertaining to trust.

#### **8.3.4 Honesty and truthfulness support the trust**

Honesty and truthfulness have been found to be the most important characteristics of the trustee in this study in both quantitative and qualitative results. The qualitative interviews showed an honest and open person was found to be more trustable among team members, showing that both characteristics contribute to trust. Similarly, these results were supported by the results obtained from both questionnaire survey and metaphor analysis, which further indicated the strength of these features of the trustee and their role in establishing trust between the trustee and the trustor. In Aristotle's *Rhetorics*, the trustor perceives that honesty and

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<sup>16</sup> Aristotle's *Rhetoric* suggests that a speaker's ethos (Greek root for ethics) is based on the listener's perception of three things: intelligence; character (reliability, honesty); and goodwill (favorable intentions toward the listener). These bases provide an interesting parallel with the factors of ability, integrity, and benevolence, respectively. (Mayer, et al., 1995:717).

reliability are the base of trust (Mayer et al., 1995), which supports the finding of the current study.

Similarly, Larzelere and Huston (1980) measured benevolence and honesty as important features of the trustee, and discovered that honesty in the partnerships and exchange relationships strengthens the trust between the transacting parties. Relational exchange theory and theories of inter-firm exchange also place great emphasis on the honesty and truthfulness of the transacting parties to establish a significant level of trust, thereby showing honesty and truthfulness as critical factors in establishing and fostering trust between the transacting parties. The results of this study are supported by the study carried out by Zaheer et al (1998) who used the similar term of ‘fairness’ to represent honesty.

Likewise, Kollingbaum and Norman (2002) discovered that goodwill trust can be fostered by increasing honesty and truthfulness in abiding by the alliance agreement and sharing information with the concerned parties. Dyer and Chu (2000) demonstrated that fairness and truthfulness are important determinants of trust, which affects the perception of trust between suppliers across different countries. Coote et al., (2003) analysed the influence of honesty, integrity and reliability on the perception of trust between two transacting parties. The respondents in their study stated that they trusted their suppliers when they were honest and truthful. Furthermore, Smith and Barclay (1997) used a 23-item survey to measure trustworthiness, and found that honesty and truthfulness can increase the perception of trust between transacting parties. In agreement with the outcomes of the study conducted by Smith and Barclay, Chow and Holden (1997) used 3-items to measure trust in a salesperson, and showed that buyers’ trust in the salesperson was increased by honesty and truthfulness.

Taken together, these data provide strong support for the results found by this study that honesty and truthfulness of the team members increases the perception of trust in multicultural teams working in multinational organisations in Saudi Arabia. The management should ensure that team members are truthful and honest in carrying out the team work in an efficient and effective way.

#### **8.4.Social determinants of trust**

In the proposed framework presented in the Figure 1.8, the social factors involving family upbringing, support, security, personal experiences, reciprocity and social environment are shown to affect the perception of trust. In this section, the link of the social determinants with the perception of the trust is explained with underpinnings from the literature.

### **8.3.1 Family Upbringing**

Family upbringing is found to be a critical factor influencing the perception of trust. Both qualitative and quantitative data supported the view that family upbringing plays an important role in shaping the positive or negative trust of the trustor towards the trustee in multicultural teams in multinational companies in Saudi Arabia.

The impact of family upbringing on the perceptions of trust of individuals can be explained by taking into consideration the nature of relationships between parent and children, and between a child and siblings. In every society, the cognitive development of a child depends on the strength of bond of the child's relationship with his/her parents. Children with a strong bond with their parents showed higher mental abilities, and strength to cope with environmental challenges and risk-taking ability in forming or breaking relationships. As the trust is related to willingness to accept vulnerability, given this context, the children with a strong bond with their parents are able to develop cognitive skills to learn more about their environments, which allows them to have greater interactions with the surroundings. The frequent and repeated interactions help the individuals to form a bond based on trust with other individuals at schools or workplaces (Hughes et al., 2009). Therefore, it can be argued that parents' involvements in upbringing their children, and the time spent with them, are crucial for increasing the perception of trust about their surroundings.

In Asian and Middle Eastern cultures, it is less common for women to work than in European and American societies. This means that children have more time to spend with their parents, and particularly their mothers, compared to families in Europe and America, where both parents work and have therefore have less time to spend with their children in their early childhood and adolescent periods. In addition, Jenkins and Astington (1996) argue that cognitive abilities are developed more within a family environment, which builds confidence and psychological trust of children in the people around them.

In support of the results obtained in this study, the attachment theory (Bowlby, 1969, 1973, 1977) highlights the impact of attachment figures such as mentors/parents within a family environment, and its significance in shaping the relationships of children with people in their surroundings. In effect, this theory states that values and behavioural patterns learnt by a child from his/her attachment figures may determine the propensity of the child on whether to trust others. For instance, if a child sees his/her attachment figures quarrelling and mistrusting him/her, mistrust is a likely behaviour shown by a child to others. This psychological growth of children is further influenced by other interlinking factors such as schools, work, and culture,

but is firmly grounded in the family environment in the first instance (Christenson and Sheridan, 2001). This theory is in line with the findings revealed by this study that family upbringing determines the extent to which individuals trust others during their social transactions. The impact of family upbringing on trust development can also be explained by taking social exchange theory into account; for example, the reciprocal perception taught by family values enables individuals to trust others in return for the trust received by them from others (Solomon and Flores, 2003). The growth of social relationships in the workplace normally depends on the reciprocity of trust, as argued by Riyanto and Yeo (2014).

In short, family upbringing is a critical factor, which not only develops cognition, confidence and psychological trends of interaction with other people in children, but it also inculcates the reciprocal perception leading to trust others in return for being trusted by others. Given the nature of parental upbringing and societal norms, the team members from Asian and Middle Eastern countries are more likely to reciprocate trust with trust in multicultural teams within a multinational company in Saudi Arabia.

#### **8.4.2 Support and security support trust**

Support and security are perceived as salient features of the trustee, as argued by Muthusamy and White (2005). In the current study, a questionnaire survey revealed ‘friendly’ behaviour, which is synonymous to ‘supportive’ behaviour, contributes to trust. The results from interviews and metaphor analysis also discovered that respondents valued ‘support’ and ‘security’ highly when putting trust in their team members. According to Hughes et al., (2009), trust and security are related to each other in the sense that fluctuation in the one affects the other. Supportive people are more likely to attract trust from other people seeking to achieve the common objective. Drawing on the social presence theory, in team work the members of a team strive to achieve common goals, therefore, supportive behaviours increase the dependence on each other, which consequently increases the perception of trust among team members (Gunawardena, 1995).

In addition, the principles of social exchange theory and attachment theory also support the findings of the current study. According to social exchange theory, support attracts support in a social setting, which enhances the interactions resulting in breeding trust between partners (D’Amour et al., 2005; Muthusamy and White, 2005). According to attachment theory, people feel elated or secure in the presence of support and security provided by the attachment figure, who acts as supporter and security provider. Therefore, a supporter leaves a positive influence

on the cognitive processes of the trustor. In this way, the supporter (trustee) likely attracts considerable trust from the person to whom support is rendered (trustor) [Seppänen et al., 2007]. The example of support and trust can be seen in the field of research, where two or more research groups collaborate and support each other, whereby enhancing the trust of groups in each other's capability to execute the different tasks of the research project. Likewise, a collaborative project is also able to win the trust of funding agencies, which provide funding for collaborative projects.

In multicultural teams, security and support are limited, due to the incompatibility of social norms and values, unless the team managers set clear-cut goals and task-specific guidelines to drive the whole team in a specific direction (Vanhala et al., 2016). It is logical that people with clear objectives and specific responsibilities are more likely to support each other, which in turn engenders trust through fostering intentional or unintentional interactions (Tyler, 2003).

Several other theorists and researchers have empirically proven a positive association between support and trust (Stahl et al., 2010; Child, 2001; Rochstuhl and Ng, 2008; Wickramasinghe and Widyaratne, 2012). This clearly highlights the needs of fostering a supportive environment within functional teams in multinational organisations.

#### **8.4.3 Reciprocation of trust contributes to trust**

Reciprocation is one of the important characteristic outcomes revealed by this study about the trustees. The rule of reciprocation is related to the 'benevolence' characteristic as found in Mayers' Model of Trust (Mayers et al., 1995). Both the qualitative and quantitative study supported this construct, and showed its importance to be an essential factor in building trust within multicultural teams. In the quantitative study, the construct 'well-behaved' is taken as being equivalent to behaviour, which responds positively to good-will gestures of his/her team members. Well-behaved people respect the wishes and desires of their colleagues and team members.

These results can be explained by the social exchange theory. According to social exchange theory, the rule of reciprocity dictates that a group or person is morally obliged to return gifts, favours and good behaviour, and is considered a part of benevolent behaviour. In addition, this finding is supported by Gouldner (1960), cited in Cialdini, (2007) who suggested that trust cannot be sustained without incorporation of an element of reciprocity in the relationship; and societies and individuals are required to subscribe to the rule of reciprocity in

building trust to carry out daily tasks and activities. In addition, this finding can be seen in the context of the pivotal role played by reciprocity in the development of trust within group members belonging to different cultures, and their willingness to accept vulnerability, because most human cultures have the norm of reciprocity (Jones and George, 1998, cited in Burke et al., 2007).

The finest example is given by Cialdini (2007) to show the role of reciprocity beyond self-interest, geographical boundaries and cultural differences. In this example, the Ethiopian government sent aid of \$5000 to Mexican earthquake victims in reciprocation of relief provided by the Mexican government in 1935, when Ethiopia was invaded by Italy. Even the unilateral action of giving gifts and invitations stimulates the desire to reciprocate on the part of the recipient of such gifts/favours. This characteristic is particularly apparent among some Arabs and Asian people, who take it as a matter of honour and ego to reciprocate gifts, good will gestures and invitations from the other party. This means that through reciprocation, the willingness of the trustor to accept vulnerability (trust) can be increased. Therefore, reciprocation is an important determinant of building trust within multicultural teams in multinational organisations in Saudi Arabia.

This study also showed the clear intention of respondents regarding reciprocity of trust. For example, the qualitative data showed that members of multilateral teams were found to be willing to trust those who trusted them in the past, and this proved the rule of reciprocity in trusting each other. Thus, reciprocation of trust holds the key to enhancing continuous interactions between the group members. In other words, trust begets trust, emphasising the spiral reinforcing nature of trust. The trustee, especially the manager of a multicultural team, needs to show the gesture of trusting his/her team members before pinning any expectation of trust to them (Hughes et al., 2012). The demonstration of trusting each other within a group, combined with continuous positive engagements, results in building the positive atmosphere of building social relationships within group members belonging to different cultures.

Consequently, their commitment to team and teamwork increases, which is vital for high performance of teams (Coleman, 1988, cited in Williams, 2004). Taken together, it can be argued that reciprocity serves as a key player in building trust among members of multicultural teams within multinational companies in Saudi Arabia, as it can ensure higher trust, increased team commitments to the organisation and higher team productivity.

#### **8.4.4 Personal experiences contribute to trust**

The quantitative part of the study showed that education and age as independent variables shape personal experiences, which play a vital role in establishing perceived trust in the trustee. Similarly, the qualitative findings of this study supported the outcomes of the quantitative study, showing the strength of the relationship between personal experiences and the perception of trust. Metaphor analysis supported the outcomes of questionnaires and interviews data. The study found that different people of different age groups have different perceptions of trust, which indicated the impact of age related experience on the perception of trust. Supporting the findings of this study, Bellemare and Kröger (2007) have found a link between ages (30) and trust that is hump-shaped, whilst a u-shaped relationship was found among age (45) and trustworthiness. Thus, this means that middle-aged people are found to be the most trusting but yet the least trustworthy. In addition, a similar finding established by Sutter and Kocher (2007) found a relationship between ages and trust and increasing trustworthiness with increasing age. Social learning theory also supports the finding associated with the impact of personal experiences on the development of trust between two transacting parties. For instance, if a trustor has been betrayed repeatedly in the past, he/she is less likely to place trust in the trustee, even though the latter has strong personality attributes, such as benevolence, integrity and ability. Therefore, the nature of past experiences can determine the trustor's propensity to trust others.

Zanini and Migueles (2013) asserted the same concept by conceptualising an inherent relationship between trust and the personal experiences of the trustor with the trustee in the past. This corroborates the findings of the current study. They further comment that generally people use their past experiences as a guiding tool to guide their relationships and actions in the present. This means that people, who benefited from other partners more in the past, are more likely to interact with them in the present, using the reciprocity strategies. This enables the establishment of trust between two transacting parties based on their past experiences. If the trustor has received the greater benefit and trust from the trustee in the past, the former will have less inclination to defect the transaction, resulting in fostering a greater perceived trust between transacting parties. In other words, the interacting parties may have greater or lesser trust while executing a transaction, based on their personal standards, and according to their past experiences. However, Huang et al., (2013) argue that information about the social standing of the trustee may be an additional factor, along with personal experiences, which may guide the actions of the trustor in establishing a trust-based relationship. This means that

these factors (information about trustee's social behaviour and reputation) may be investigated in future studies to identify their influence on trust.

There are several other studies which are consistent with the findings of this study that personal experience shaped by age is an important determinant of perceived trust between two interacting parties (Ostrom, 2003; Furubotn and Richter, 2005; Hardin, 2002; Zanini, 2007). This further supports the view proposed by this study that managers in multinational organisations should carefully consider the differences in personal experiences of team members, combining them with different cultures and social environments, in order for fostering trust among them.

#### **8.4.5 Social environment contributes to trust**

Social environment is another important factor, which was found by both qualitative and quantitative data to play a critical role in establishing perceived trust between two interacting parties in multicultural teams. Social environment, as identified by this study, is a complex mixture of interpersonal relationships, modes of exchanging greetings and favours and socialising with each other. People come in contact with each other for satisfaction of their needs, they learn about each other, and form opinions about each other's behaviour. Drawing on the principles of social learning theory, the experiences obtained through multiple interactions lead to the formulation of cognitive-based trust, which enables them to make informed decisions about the future interaction of parties (Banks, 2000). In addition, drawing on the cultural concepts presented by Triandis (1995), the social environment is also populated by specific symbols, logos, and rituals; people familiar with the social environment understand these social instruments and behave accordingly during their day-to-day interactions with each other. However, people from different social environments may interpret these social customs in their own way, and respond to them according to their standards. This may lead a person to inadvertently offend the other parties, who revere their social rituals and customs (Kulangara et al., 2016).

Consistent with the outcomes of the current study, Ochieng and Price (2010) identified the social environment of companies and found communication and collectivism to be important factors, which foster trust in multicultural teams working in construction companies of the UK and Kenya. In a similar vein, Gibson and Manuel (2003) stressed the importance of social norms and categorisation processes working in the social environment for building perceived trust among team members in a multicultural team. Other studies provide evidence in line with the findings of the current study (Webber and Donahue, 2001; Ancona and



Cladwell, 1992). These authors found that social environment fostering trust engenders social cohesiveness or vice versa. The emotional or task-related conflicts within multicultural groups are the result of a socially fragmented environment, in which heavy involvement of members with each other takes place (Lauring and Selmer, 2010). The similarities in attitudes, behaviours and preferences lead to the development of a greater level of perceived trust and reduced conflicts among members. On the other hand, dissimilarities cause uneasy interpersonal interactions, resulting in the development of mistrust among interacting parties (Tsui and Gutek, 1999; Lauring and Selmer, 2010).

### **8.5.Culture affecting influencing the perception of trust**

In the proposed framework presented in the Figure (1.8), the cultural factors involving religion, communication, shared understanding, openness and cultural similarities and differences are shown to affect the perception of trust. In this section, the link of the social determinants with the perception of the trust is explained with underpinnings from the literature.

The quantitative phase of this study showed that cultural differences in the workplace are key determinants of variations in the perceptions of trust. Particularly, the cultures measured in this study were done through multicultural teams in multicultural organisations. This means that differences in the national culture is at the root of causing team members to have different perceptions of trust. The findings from the qualitative phase of this study supported the outcomes from the quantitative study. However, the qualitative study provided a detailed picture of intercultural communication and its impact on the factors affecting the development of trust between trustor and trustee. Metaphor analysis supported the findings produced from both the qualitative and quantitative sets of data. Moreover, Hall's theory of low and high context cultures (Hall and Hall, 1989) states that Arabs have a high context culture. Also, Hofstede's classification (Hofstede, 1984) has further commented on the power-distance, collectivistic and individualistic tendencies at national cultural level, which tend to be high in Arabs. The interview data results have confirmed both theories.

The impact of intercultural variations on the perceptions of trust can be explained by taking into consideration the individualism-collectivism continuum, as proposed by Hofstede's culture model (Hofstede, 1984). Individualistic cultures like European cultures focus on self-achievement, self-satisfaction and serving self-interests. However, the collectivistic cultures, such as the Middle East including Saudi Arabia and Asia, promote group interests and work

towards the welfare of the whole group. Nonetheless, this trend was not found consistently true across the individualism-collectivism continuum (Yagamishi et al., 1998). For instance, organisational trust and perceived trust by the team members were higher in organisational teams in the USA than that in China, Hong Kong, Korea and Japan. This may be due to a higher degree of openness observed in the culture of the USA, compared to those of the Asian countries described above. For example, Americans are reported to express their concerns and discontent in the workplace three times more often than the Japanese (Starnes et al., 2010).

Thus, the individualism-collectivism continuum may explain the variations in perceived trust and behaviours among the European, Asian and Saudi Arabian workers, working as part of multicultural teams in multinational organisations. European people working in the team may promote their own self-interest, while the Asian and Saudi Arabian individuals may work to achieve the objectives of the group. This conflict in interest may result in conflict at the workplace, which weakens trust and, consequently, reduces the overall efficiency and effectiveness of the team (Harvey et al., 2003). Therefore, it is important for the leadership to assess the cultural difference prior to composing the teams and to take necessary measures to address these differences, so that perceived trust can be promoted homogenously among the team members (Williams, 2001; Siegel et al., 2005). For instance, barriers, such as language and customs, can be surmounted through proper training at the time of induction.

One of the themes in the qualitative data was associated with the high and low context cultures as a source of variations in perceived trust. The explanation for this outcome can be sought from Hall's theory of cultural context (Hall, 1983 cited in Wurtz, 2005). Cultural differences, according to Hall, arise from high and low context. The countries with a high context culture involve Asia, Middle East, Latin America and Africa, and people from such cultures converse with each other in implicit terms and clues rather than clear and straightforward interpretations, which are the hallmark of low-context cultures, such as North-West Europe, North America, New Zealand and Australia. In the current research, multicultural teams working in multinational companies in Saudi Arabia comprise of team members from Europe, Asia and the Middle East (Wurtz, 2005).

People from the Middle East and Asia are from high-context cultures, which mean that they prefer implicit/indirect and oral communication. They also put emphasis on private matters rather than work, and often private and working problems intertwine with each other. By contrast, the team members from Europe and America are from a low-context culture, which

means they distinguish between working and private problems, put emphasis on honesty, explicit communication, written arrangements and less verbal communication (Kittler et al., 2011).

In addition, a major difference exists in the perception of time between Asian/Middle East countries and European countries. People from European countries (low context cultures) have been shown to have a monochronic time perception, which means they follow instructions, do things within single time limits, attend meetings and appointments on their due time and date and focus only on a single task at a single time. However, people from high-context cultures are polychronic which means that, if they arrive in meetings late, they do not mind. They try to do multiple things in a single time frame and manage time inefficiently, while doing things. Thus culturally, people with monochronic time perceptions in multicultural teams are supposed to be annoyed by those with polychronic time perceptions and vice versa (Kittler et al., 2011; Leeds et al., 1994).

These differences in low-and high-context cultures can shake the foundations of trust between team members, and consequently can result in decreasing the efficiency and effectiveness of multicultural teams in multinational organisations (Kittler et al., 2011). These facts also highlight the grey areas in building mutual trust in teams, and pinpoint the differences in perceptions of trust between high-context and low-context cultures (Korac-Kakabadse et al., 2001). However, the leadership can arrange specific training and interaction events for team members to enable them to have a better understanding of intercultural differences, associated with communication and time perceptions (Ting-Toomey and Chung, 2005).

#### **8.5.1 Religion supports the perception of trust**

The quantitative part of this study demonstrated that religion affected the perception of trust significantly. Interestingly, this study revealed that a significant association was present between Christianity and perception of trust. The perception of trust was found to be higher in people following Christianity rather than Islam or other religions. This is a novel finding, showing a higher importance of perception of trust among Christians, rather than Muslims, working in the multicultural teams in multinational organisations.

Similarly, the quantitative part of this study also supported the findings revealed by the qualitative study, thereby showing the strong and significant impact of religiosity on the perception of trust. This study, in addition, revealed that the perception of trust on the trustee increased with the increasing of the religiosity of the character under investigation. Consistent

with these findings, Ayeni et al., (2012) examined the impact of religiosity on perceived trust among undergraduate students, and demonstrated a significant positive association between intrinsic religiosity and perceived trust of highly religious people. They found that highly religious people were more trustworthy than the moderately religious. Similarly, Sosis and Ruffle (2004) also supported these findings showing that religion has a direct impact on trustworthiness within religious communities. They further discovered that religiosity also affects the perception of trust indirectly, through exerting a psychological effect.

This can be justified by looking at the cultural impact which can play a significant role in hindering effective communication among co-workers and teams, as every cultural context has a unique communication path that it follows. For example, individuals from low context cultures such as Europe, Australia, and America, who may be of a Christian faith, are dependent on emails, messages and phone calls to arrange the timing of a meeting; in contrast, a high cultural context prefers face-to-face interaction and does not rely on emails as a form of communication. Hence these variations in communication channels might be the cause of a difference in perception of trust among Christians and Muslims.

Hofstede et al., (2007) suggest that cross-cultures can cause communication barriers, as they hinder the establishment of mutual intercultural unity, regardless of whether the individuals involved are able to speak the foreign language or not (Audebert et al., 2016:115). Audebert et al.,(2016:114) pointed to an “invisible bubble”, which refers to the similarities in cultural values providing a feeling of security and closeness to the transacting parties. Consequently, the cultural roots emanating from religion, and the level of similarities in cultural values in terms of religious values, are the major forces in bringing individuals closer and affecting the development of trust between them (Audebert et al., 2016):

This “bubble” is essentially a space envisioned by the individual, which can expand and contract, depending on a number of factors. Geographically speaking, individuals from Northern Europe tend to keep their distance from the others, thus they have a rather large bubble, whilst individuals from Southern France, Italy, Greece and Spain have a closer interaction with others and have a much smaller distance and can be perceived as more intimate (Hall and Hall, 1989).

According to Chuah et al., (2016:1) “interpersonal similarity in religiosity and affiliation promote trust through beliefs of reciprocity”; and this provides another explanation of the difference in the perception of trust between Muslims and Christians working in

multicultural teams. As the interpersonal similarities between Muslim and Christians are lesser, this means a lesser amount of 'beliefs in reciprocity' and, consequently, a lower level of perception of trust among Muslims with respect to that of Christians. In addition, based on quantitative findings, Muslims are found to be highly religious, compared to Christians, and are more likely to reference their religion in terms of being more open, which makes them only trust those individuals who practise the Islamic religion, which is consistent with arguments presented by Chua et al., (2016).

Furthermore, several other studies supported the outcomes of this study (Brown, 2000; Fiske, 2000; Koenig et al., 2005; Alcorta and Sosis, 2005). For example, Brown (2000) found that perception of trust increases and is facilitated by the categorisation of communities into poorly religious, moderately religious and highly religious characters. High religiosity is correlated with high trustworthiness and vice versa. Fiske (2000) argued that a high level of trust between two religious people (high/high, low/low) is due to their sharing of a common set of beliefs, which also increases cooperation and interactions with each other. Koenig et al (2005) used the quantitative approach to determine the association between religiosity and trust, and reported that the extent of practising rituals, experiences and beliefs determines the perception of trust in religious communities.

Consistent with the findings of the current study, Johansson-Stenman et al, (2009) found that trust among Muslims was poor, which led to their reluctance to trust other religions such as Hinduism. However, Hindus were found to trust Muslims more than they do each other, making Hindus more trusting. The lack of trust of Muslims in Christianity and other religions can be traced back to a historical and political perspective. Factors such as economic progress, development through education and emphasis on rules and norms in Western societies might have led to a higher perception of trust among Christians rather than religion itself (Cainkar, 2009). This warrants further research to investigate the impact of Christianity on the perception of trust.

However, there are many other studies, which show that Christians are reluctant to trust Muslims (Velasco Gonzalez et al., 2008; Ramadan, 2003), which is the opposite to what this study discovered. The reason for this discrepancy may originate from the fact that these studies are conducted in different social and organisational environments.

### **8.5.2 Job titles contributes to perception of trust**

Metaphor analysis demonstrated that perception of trust varies with job titles. For example, the instrument (ability, reliability, support), treasure (credibility), relationship (shared understanding, dependability, loyalty), nature (benevolence, dependability, support) Essential things (dependability, reliability) categories were of high importance for perceptions of trust for managers and office workers. Overall, people holding managerial positions considered all of the aforementioned perceived characteristics of trust as the building blocks for the formation of trust between the different individuals within a team. However, the office workers considered a dependability, benevolence and share understanding more important than the senior executives. On the other hand, dependability, benevolence and support were more important to the senior executives than to the office workers for the formation of multi-cultural trust in teams.

This reflects the differences in the perception of trust between the office workers and senior executives within multinational companies in Saudi Arabia. Simon and Peterson (2000) argue that lack of trust among senior managers is as a result of the lack of a clear focus on managing the employees for the companies' interests. Chua et al., (2008) are of the view that distrust between managers and employees leads to poor performance. Thus, dependability and shared understanding among managers and the firm's shareholders are critical for sustaining the funds to continue with the business activities of the firm. Similarly, benevolence is a key element for fostering trust among senior managers because reporting the team activities, and dispensing the responsibilities accurately, are regarded as fundamental approaches in trusting a senior manager's ability to conduct the business activities in a fairer way. Even though these attributes of benevolence and dependability should be possessed by every member of the organisation, these characteristics are perceived to be more important among senior executives compared to the office workers. This difference can be explained by the fact that the office workers depend on orders and instructions from the senior managers, and their activities are monitored by the latter. Under monitored and regulated circumstances, benevolence may be the forced outcomes for the office workers; however, the executive managers enjoy a greater level of freedom in terms of exercising the attributes of benevolence and dependability. Therefore, these characteristics of the trustee – benevolence and dependability – are more important among executive managers compared to common office workers.

### **8.5.3 Understanding the perception trust improves communication and teamwork**

This study revealed that communication and teamwork are the consequence of a better perception of trust among multicultural team members. Both qualitative and quantitative data supported the role of the perception of trust in increasing communication and teamwork among members of multicultural teams at multinational companies in Saudi Arabia. Metaphor analysis demonstrated the results in line with the qualitative and quantitative data, showing the strength of the findings. Trust has been emphasised as an important factor influencing the communication level among members of a group/team working on a specific task. Several researchers and academicians have recognised the positive role played by trust in building communication and strengthening the teamwork within a team (Rode, 2010; Jarvenpaa et al., 1998; DeLemos et al, 2010; Cheug et al., 2013).

Communication, especially from a multicultural team perspective, enables the team members to understand each other's preferences, cultural cues and values, which subsequently fosters trust (Fischer, 2013; Rode, 2010) among members. For instance, people (trustor) communicate with each other to order to give vent to their needs and wishes to their partners (trustee), who in return recognise the needs of the trustor. The recognition of needs comes under benevolence, which is a characteristic of the trustee. Thus, it can be argued that benevolence, as an important pillar of trust, cannot be fulfilled unless the proper channels of communication exist between the trustor and trustee (Illes and Mathews, 2015). Lowry et al., (2007) reported that in a culturally homogenous group, trust has a strong impact on communication and consequent better understanding of each other. However, trust was found to be lower in the culturally heterogeneous groups, due to a lack of communication and as a result of being unable to understand each other's needs. The finding of this study has important implications for organisational leaders; company leadership is required to foster communication among multicultural team members, in order to enhance trust within the team.

In addition, the openness and sharing of values, which the interview data showed to have contributed to trust, and is an important characteristic of the trustee, cannot be achieved without an element of communication among team members (DeLemos et al., 2010). Using communication channels, the team members discuss their reservations and concerns about the attitudes and behaviour of the managers or other colleagues, which helps the people concerned to correct their behaviours and pull them up to the expectations of the team members (Cheung et al., 2014). Therefore, sharing and openness lead to the establishment of trust within teams. The team managers within multicultural teams are the key in efforts to generate a trusting

environment through communication. Thomas et al (2009) showed, in line with the findings of the current study, that open and honest communication allows the organisational members to learn about the decision and motivations of their colleagues, which helps establish better cooperation and a trusting environment.

Furthermore, openness and sharing values, as indicated by the current study, are vital drivers of trust, and are the consequence of effective communication. Effective communication generates the qualities of openness, honesty and sharing values in a fair and just organisational context, which enables the organisational members to understand each other in terms of their behaviours, motivations and actions (Diallo and Thuillier, 2005). Therefore, it can be argued that effective communication leads to understanding the cultures of others, which further impacts on the decision of the trustor to trust the other partner. Thus, communication has an important impact on modulating the perception of trust in multicultural teams.

A trusting environment, established through effective communication among team members, leads to effective teamwork, which in turn enhances the productivity and performance of teams and organisations (Olson and Olson, 2012). The positive association between trust, communication and team work found in this study was supported by many other studies (Fischer, 2013; Thomas et al., 2009; Butler and Cantrell, 1994; Sarker et al., 2011; Lowry et al., 2007). Hence, the multinational organisations in Saudi Arabia need to establish communication strategies within multicultural teams, in order to foster a trusting environment and effective teamwork, to retain their competitiveness in the Saudi market.

#### **8.5.3.1 Shared understanding and openness support the trust**

The qualitative phase of this study and metaphor analysis discovered that shared understanding and openness play a fundamental role in increasing trust among team members. Smith-Jenstch et al., (1998) argue that having shared mental models of teamwork results in improving the teamwork, team processes and decision making. In addition, a shared understanding about working ethics and norms among the team members enables them to come up with a shared schema as to how to perform different parts of a task together in a more effective way, which leads to an improved performance of the team as a whole (Smith-Jentsch et al., 1998; Dirks, 1999). Similarly, Hughes et al., (2009) is of the view that agreed-upon rules, norms and structures for the teamwork leads to predictable outcomes of the tasks to be



executed, which further builds a strong foundation for trust to be established among team members.

Shared understanding can be reached without being open to team members; thereby, openness is an integral part of sharing information, concerns and reservations about the work being executed by the team members (Bigley and Pearce, 1998). Therefore, openness is critical for establishing and fostering trust within organisational teams. However, openness is scarce among team members coming from different socio-cultural backgrounds, which jeopardises the level of shared understanding among team members (Braithwaite, 1998; Li, 2005).

Thus, the lack of shared understanding and values not only affects drastically the level of trust, but it also reduces the effectiveness of the team. Consequently, it is very important for organisational managers to establish a shared understanding through multiple interactions and explicit goals and processes among team members, in order to foster trust (Chow and Chan, 2008; Moe and Smite, 2007). The team with a shared understanding and openness tends to describe the team as “we”, rather than emphasise individual identities, leading to a higher level of inter-dependence and trust among team members (Hughes et al., 2009).

This type of shared mental model is more efficient in fostering information sharing tendencies and openness among team members, which are fundamental to effective decision-making process and teamwork (Gibson and Cohen, 2003). In addition, shared understanding of specific goals, concerns and fears of different team members enable the trustee to adjust his/her behaviour to the expectations of other team members, thereby fostering trust (Williams, 2004).

To conclude, this study contributes to the existing literature showing that shared understanding and openness are prerequisites for fostering trust in multicultural teams. The continuous engagements of team members with each other and specifications of team goals and objectives help to establish a shared understanding among members of multicultural teams within an organisation.

#### **8.5.3.2 Similarities and differences in perception of trust within multicultural teams**

The pattern of similarities and differences was shown by this study to affect the perception of trust as shown in the proposed perception of trust framework (Figure 1). The quantitative and qualitative data showed certain pattern of similarities and differences in the

perception of trust among different members working in multicultural teams, which may have resulted from their different cultures and nationalities. In the multicultural teams analysed by this study, there are three main categories of nationalities, including Arabs, Asians, and Europeans. Therefore, this study revealed a similar pattern in perception of trust among team members belonging to these nationalities, based on the qualitative (interview and metaphor analysis) data alone. This takes into account that each culture and nationality is determined by unique characteristics, values, symbols, rituals and manners, which are the guiding rules used to identify the appropriate or inappropriate attitude/behaviours (Gerhart, 2009).

***Characteristics of trustee valued by Arabs:*** The Arabs working in multicultural teams gave honesty, reciprocation, ability and security, openness, support, shared understanding, dependability and loyalty the highest importance. However, reliability was the least important characteristic for Arabs.

***Characteristics of trustee valued by Europeans:*** The Europeans workers working in a multicultural team put a high emphasis on honesty and truthfulness, reciprocation, ability, reliability, support, shared understanding, and dependability loyalty as the key characteristics of the trustee. However, they placed the least importance on security and openness.

***Characteristics of trustee valued by Asians:*** Asian workers in the multicultural teams in the multinational organisations in Saudi Arabia considered honesty and truthfulness, reciprocation, ability, reliability, support, shared understanding, dependability and loyalty the key elements for trusting the trustee. Nevertheless, they attached the least importance to security and openness.

***Characteristics of trustee valued by other cultural groups.*** The multicultural teams also contained some other cultural groups such as African, American and Australian; they preferred honesty and truthfulness, ability, reliability, support, openness, shared understanding, and loyalty as characteristics of a trustee, while they gave the least importance to reciprocation and security.

The personality characteristics of the trustee, learnt through upbringing and cultural effects, determine the decision of the trustor on whether to trust others. People with the same or similar cultural values share similar personality characteristics; thus, the comparison of personality characteristics of the trustee can enable one to assess the propensity of the trustor from a specific nationality to trust other nationalities.

Therefore, from the above categorisation of different nationalities, it can be concluded that honesty, reciprocation, ability, shared understanding, dependability and loyalty are important and widely accepted traits of trustworthiness, which are commonly valued by all cultural groups working in multicultural teams. However, reliability, security and openness are trustee's traits, which vary in terms of their preference and priority across different cultures existing in multicultural teams. Interestingly, it can be noted that patterns of perception of trust among Asian and European nationals are the same. Both of them scored high on honesty, ability, reciprocation, reliability, shared understanding, dependability and loyalty for putting their trust in the other partner, and gave security and openness the least importance.

The same pattern of perception of trust among Asian and European cultures may be justified by taking the dominance of European culture over the Asian culture, due to the centuries-old rule of European nations over the Asian ones (Fischer et al., 2012). This identical pattern of perception of trust between European and Asian nationals may contribute to a greater perception of trust between them while working in multicultural teams. This finding can enable the management to make informed decisions regarding designing multicultural teams with greater cohesion and trust.

Similarly, Arabs differ from European or Asian culture in terms of putting the least importance on 'reliability' as a characteristic of the trustee. Arabs scored high on the collectivistic scale, designed by Hofstede (1984). In such cultures, the people are very close to each other, live in groups and perform tasks collectively. Therefore, the actions and motives of the individuals are automatically revealed to the interacting parties during communication or while performing tasks. Consequently, a high level of openness is necessary or important for the interacting parties. In addition, information about the trustee is gained by the trustor through families, friends and relatives which enables the trustor to make an informed decision to trust the trustee, which further emphasises the 'openness' of the trustee in establishing strong bonds.

To conclude, the management of multinational organisations should take into consideration the similarities and differences in the pattern of perception of trust among members of multicultural teams, in order to build and foster cohesion and trust among them. Consequently, the teams with a high perception of trust can generate improved productivity and performance for multicultural organisations.

## 8.6 Summary

This study found that perception of trust of the trustor increases with the availability of the following individual personality characteristics of the trustee: ability, honesty, openness, dependability, loyalty, reliability, credibility, reciprocation, security and support. However, the combination of these characteristics in the trustee may vary, depending on desirability and suitability to the trustor's needs and expectations. Apart from this, social factors such as personal experiences, support and security, social environment, and the individual's upbringing are some key factors reported by this study that play a vital role in affecting the judgment of the trustor about the trustworthiness of the trustee in multicultural teams at multinational organisations in Saudi Arabia. Besides, cultural variables including religion, communication, openness and shared understanding, based on shared values, were also demonstrated to shape the decision of the trustor to trust the trustee in a multicultural team.

Furthermore, intercultural communication leads to similarities and differences in the team members, which also determines the perception of trust. For instance, Arabs are found to be different from Asians and Europeans in terms of perceiving security as the most important characteristic of the trustworthy person. However, Arabs, Asians and Europeans in multicultural teams have some commonalities in perceiving trust, such as the role of ability, honesty, reciprocation, reliability, shared understanding, dependability and loyalty, all of which were perceived to be common and important traits of the trustworthy person. These similarities and differences in the perception of the team can help managers manage trust issues within multicultural teams.

Based on these characteristics, this study has developed a perception of trust model, which can be useful in assessing the extent to which people in multicultural teams trust each other. This model adds to the existing literature an array of factors derived from the personality characteristics of the trustee, and the social and cultural factors impacting on the decision of trust in other team members working in the same company. Thus, this study highlights the complexity of the development of trust within multicultural teams, and its impact on teamwork and communication issues in multicultural teams.

## Chapter Nine: Conclusions and Implications

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### 9.0 Introduction

The motivation behind conducting this research project was that there were no empirical studies aimed at exploring how team members in multicultural teams in Saudi Arabia understand trust. Exploring trust issues in multinational companies is an emerging field, with limited literature, yet interest is increasing due to the interest in the relationship between trust and communication (Diallo and Thuillier, 2005; Rode, 2010) and between communication and team performance (Dionne et al., 2004; Urban, et al., 1995). The expansion of companies beyond their national borders has also stirred up a plethora of trust related issues due to employees from different nationalities working side by side in the companies. This scenario can, at various times, result in feuds, conflicts and misinterpreting the intention of team members.

These issues emerge from mistrust or lack of trust; various scholars (Barber, 1983; Fukuyama, 1995; Luhmann, 1988; Uslaner, 2002) view that variations in socio-cultural backgrounds are behind this atmosphere of mistrust. However, there is a scarcity of empirical evidence proving their direct involvement in the formation of issues of trust in multicultural teams. In addition, multinational companies spend millions of dollars to offset issues of trust on their productivity and performance, through hiring mediators and experts in handling trust among employees in the workplace.

However, it would benefit multinational companies if they could know which determinants of trust were more frequent among particular individuals; in this way they may be able to find a more universal definition of trust, thereby reducing both time and costs in dealing with misinterpretations. By understanding the nature of trust, companies can improve communication, leading to an increase in productivity and performance of the multicultural teams.

Due to limited evidence regarding the factors affecting trust and determinants of trust in multinational companies in developing countries, there is a call for empirical research to enhance a deeper understanding about the issues and causes of trust arising from the multi-

ethnicity within teams in multinational organisations (Hughes et al., 2009; Starnes et al., 2010; Vanhala et al., 2016; Zakaria et al., 2004).

This thesis has sought to make a contribution to these discussions by revealing some vital and novel characteristics of the trustee; these allow a judgement on trustworthiness to be made, based on the presence of these characteristics. These characteristics include ability, honesty, reliability, openness, security, credibility, loyalty, shared understanding, dependability, and support. Strikingly, this study showed that while all these 10 characteristics play a role in establishing the trust between the trustor and trustee, these characteristics are not equally important in the establishment of trust. The findings of this study put three characteristics of the trustee in the limelight: ability, honesty, reciprocity. In other words, the data from this study highlight that the foregoing three characteristics must be present in the personality of the trustee, and are essentially evaluated by the trustor before placing trust on the trustee in a Saudi context. This leads to a conceptual understanding of trust in a Saudi context, while addressing the establishment of trust in multicultural teams.

However, other characteristics in the trustee's personality may be assessed by the trustor, depending on the situation. For instance, the blend of two or more of these features and attributes of the trustee may be required by the trustor at single periods of time, depending on the demands of the situation; ability and honesty may be required to execute the task effectively. Openness and loyalty may be required to unfold the details of errors within the executed task and concerns about the functioning of the processes. Therefore, these trustee characteristics play a critical role in establishing trust between the trustor and the trustee.

This study found other factors influencing the perception of trust among members of a multicultural team. Based on the context of Saudi Arabia where religiosity is given significant importance in the daily lives of the people, as mentioned in Chapter Two, it was expected to play some role in promoting trust between the trustor and the trustee. Nonetheless, we did not know its effect in the context of multicultural teams. This study found that religion serves as an important vehicle for promoting trust. Religious members are found to place more trust in the other partner practising the same religion and vice versa. Importantly, the novel and simultaneously unexpected finding of this study was that Christians scored high on giving importance to the afore-mentioned ten personality characteristics of the trustee, compared to Muslims, which was unexpected because of the high importance of these characteristics in

Islam. Thus, the data from this study show that there are some ethno-cultural elements that play a role, along with religion, to establish trust within a Saudi Arabian context.

Similarly, our study revealed culture to be another important determinant of trust, which helped establish trust between the trustee and the trustor. This was another novel finding in the context of multicultural teams in Saudi Arabia. People with the same or similar cultural values, customs and symbols share their ideas with each other to great extent and are likely to understand each other better, because of their shared cultural heritage. The shared understanding and continuous engagement among people from the same cultural background breeds a greater level of trust among the members of multicultural teams. On the other hand, people from different cultures face issues in communication, common understanding and interaction, which results in reducing the propensity of the trustor to trust the other partner working in a multicultural team in multinational companies in Saudi Arabia.

Personal experiences in the past, in terms of disappointments and breaches of trust were found to reduce their on-going level of trust. As experiences are commonly associated with age, older people depend more on their experience to assess the trustworthiness of the trustee, as seen in figure 8.1. Importantly, social environment and education were also found to be important determinants of trust. Multicultural teams are comprised of people from different backgrounds, so their education and social environment determines their inclination on whether to trust others. Generally, education teaches one how to interact with individuals as well as read the mind-sets of partners more quickly. This means that educated people have greater decision-making power in terms of trusting or mistrusting people from other backgrounds.

The probability of mistrust and unintentional misunderstanding between team members of multicultural teams are high, which have a strong implication for managers in relation to managing and motivating culturally diverse teams. Human resource managers need to ensure a clear approach towards defining and interpreting trust within the corporate values framework, because cultural diverse team members may have different interpretations of trust or they may interpret the same behaviour in diverse ways. If employees view the perception of trust in a comparable manner, the manager has a role in bringing people together and making connections based on pre-existing ideas. However, if they view trust in diverse ways, the manager has a much greater role, as they will need to link the employees together by providing definitions of trust. Therefore, it may be advisable that the term 'trust' does not appear as a generic word in the corporate values framework.

Another significant finding of this research study was that similarities and differences in the perception of trust are strong indicators of the establishment of trust between two transacting members within multicultural teams at multinational companies in Saudi Arabia. Arabs, Europeans and Asians were found to be similar in trusting others based on their abilities, honesty and reciprocation. However, Arabs differ from Europeans and Asians in the sense that they expected security as an essential trait in a trustworthy person, while other nationalities ranked it low in the preferential scale for trusting other people. Nonetheless, Asians and Europeans were very similar in terms of valuing honesty, ability, reciprocation and reliability while they ranked openness and security low; this indicates potential good working relationships and greater trust in teams containing these nationalities.

This study has provided a renewed understanding of the importance of trust in the context of multicultural teams in Saudi Arabia. Based on this understanding, this study proposes a novel development of trust model, which will be useful for allowing the management of multinational companies to manage issues of trust at the level of multicultural teams and improve the performance of teams. In addition, the pattern of similarities and differences can enable managers to form more effective teams with a higher level of trust among team members. The next section will discuss the contributions of this study to the existing knowledge on trust at an organisational level.

Every culture has its own definition of trust culture based on their distinct values and customs, which means that managers should not impose any definition of trust which conflicts with the established beliefs and values of the culturally diverse team members. To reach a consensus on trust's definition, the managers and leaders of multinational organisations can promote open-dialogue between team members and acknowledge the cultural differences of people as a valid factor in affecting perception of trust hence they can build upon it. This can serve as a role model for culturally diverse team members to minimize the impact of cultural differences on the establishment of trust, and to use these differences for motivating, inspiring and as a learning tool for all the team members.

### **9.1 Contributions to Knowledge**

This study has enhanced understanding about trust, different dimensions of trust and characteristics of trust in the perspective of trust in multicultural teams working in multinational organisations in Saudi Arabia. The definition of trust used for this study was the willingness of a person to accept vulnerability while forming a relationship with other partners.



The important characteristics of trustee revealed by this study were honesty, openness, reciprocation, reliability, ability, security shared understanding, dependability and loyalty. However, three characteristics of the trustee were considered highly valued and critical for the establishment of trust between the trustor and the trustee; these are ability, honesty, and reciprocity. Thus, this study offers a conceptual refinement as to how trust is understood within the context of multinational organisations in Saudi Arabia. The development of a definition of trust also contributes to existing literature on trust in various backgrounds and contexts.

Based on the findings of this study, an integrated model of a trustee's characteristics has been developed, which is a useful addition to the existing body of literature pertaining to issues of trust in multicultural teams. Based on the data, an integrated and comprehensive conceptual model of trust was coined with the purpose of its implementation in multicultural teams in Saudi context, which is given below:

“The trustor will show willingness to be vulnerable to the actions of the trustee, based on the expectation that the trustee will show an honest approach in his/her dealings, the ability to resolve the needs/demands of the trustor, and will reciprocate in a timely and befitting manner”

In addition, important similarities and differences in the perception of trust emerging from different socio-cultural background have been discovered by this study, and these constitute the guiding knowledge to explore the depth of issues relating to the development of trust within multicultural teams in multinational organisations in Saudi Arabia. Similar trends in perception of trust were honesty, ability and reciprocation, which were perceived as the key features of a trustworthy person, while reliability, security and openness were perceived differently among different nationalities. Models of similarities and differences in perception of trust among different nationals working in multicultural teams have been drawn up, based on findings, which contribute an important piece of knowledge about the issues of trust in multicultural teams.

Furthermore, this study has filled a theoretical and empirical gap in the literature of issues prevailing in multicultural teams in Saudi Arabian-based multinational organisations. Consequently, this research has bridged the methodological shortcomings and the lack of empirical evidence on trust-related issues. The components of the model of perception of trust proposed by this study, both in theory and practice, can stimulate cohesion and reduce conflict among members of multicultural teams in multinational companies in Saudi Arabia (see figure 8.1). This model also illustrates that social factors (upbringing, support and security,

experiences, reciprocity, social environment), cultural factors (religion, communication, shared understand and openness, culture similarity and differences.) and personality factors (honesty and truthfulness, ability (education), reliability, credibility, loyalty, dependability) are at the core of differences and similarities in the perception of trust; furthermore, these ultimately affect, either positively or negatively, the decision of the trustor to trust the trustee. In addition, the experience of social factors was found to contribute to barriers, which may impact on developing trust among multicultural teams.

An important contribution of this study was to design and validate a perception of trust questionnaire for measuring the importance of ten characteristics that may or may not be considered by participants to be associated with a trustworthy person; these ten characteristics were then measured with independent variables. Each categorical independent variable was used to compare to a reference category, comprising nationality, gender, education, religion, and job title; these were dealt with as comparisons between each category. This was important because it revealed how participants conceptualise trust; a high score indicated that respondents reflect a conceptualisation of trust that some people may agree upon and others may not, which in turn is proof of a form of sharing of perceptions among the participating cultures in this study. Importantly, these characteristics of a trustworthy person were used to identify issues of trust among members of multicultural teams. In terms of quantitative measurement, there was a focus on the r-square value, which is the proportion of the variation in the dependent variable that is explained by all independent variables together.

The second methodological contribution relates to an innovative metaphor analysis method, which was used in conjunction with questionnaires, and interviews; it was the first time this method has been used for researching the perception of trust, and it has enhanced the validity and reliability of the findings from interviews and questionnaire. This study used quantitative and qualitative methods, which both included metaphor analysis. The use of three methods: questionnaire, interview and metaphor analysis have not been used simultaneously by other studies. Thus, this study is significant in terms of producing strong and convincing findings from the data collected through three research instruments – semi-structured interviews, questionnaire and metaphors. This allows for a broader discussion than would be possible using just one method. Furthermore, metaphors and metaphor networks revealed some useful and critical aspects of trust and trustworthiness to understand people's inner thoughts and symbolic meanings about trust, which they could not express in words. This is important in identifying a cognitive and emotional perception of trust. Also, the metaphor network aided

in the identification of the relationship between the perception of trust and its determinants, including social and culture. Consequently, the metaphor tool should be further refined for other studies aiming to study trust in multinational companies.

## **9.2 Implications and recommendations**

### **9.2.1 Academic implications**

From an academic point of view, this study has provided a critical insight into issues of trust in multicultural teams in multinational organisations in Saudi Arabia. It has also offered a model of perception of trust based on the factors and characteristics of trustees, affecting perceived trust, which scholars have commented was not previously researched from an empirical and theoretical perspective. The important determinants affecting the perception of trust among members of multicultural teams were discovered to be religion, social environment, personal experiences, education, and culture. The typical characteristics of a trustee perceived to be important for building trust were honesty, ability, and reciprocation. The benefits of these traits have not been explored in the light of managing issues of trust within multicultural teams in Saudi Arabia in other studies. Interpersonal and social factors affecting trust have been supported by previous studies, but the findings from this study are useful for academics in researching different contexts, as they add to the literature on organisations operating in multi-ethnic countries.

The findings showed the characteristics of trust perceived by the participants were honesty, ability, reciprocation, openness, and reliability. It also identified the variable factors that established this perception through determinants such as religion, education, and social environment. Furthermore, this study confirmed that attachment theory (Bowlby, 1969, 1973), social exchange (Blau, 1964), social learning theory (Rotter, 1967, 1971), Mayer's trust model (1995) and cultural variables (Hofstede, 1998; Triandis, 1995; Byron, 1971) are the pertinent social underpinnings providing justification and explanation of trust issues in multinational organisations in Saudi Arabia. Attachment theory (Bowlby, 1969, 1973) is associated with the development of trust as it determines an emotional bond between individuals that leads to a sense of security in the relationship. Moreover, an individual learns from what he observes, therefore the social learning theory (Rotter, 1967, 1971) is connected to behaviour observed in the workplace and again determines the development of trust. The social exchange theory (Blau, 1964) is linked to perceptions of reciprocation, which has been shown to be an important characteristic of trust. Consequently, these theories interact with each other giving rise to two

important variables, those of social experiences and reciprocity, which both have a potential impact on the establishment of trust development between individuals. In addition, cultural variables (Hofstede, 1998; Triandis, 1995; Byron, 1971) also come into play, as they can determine similarities and differences on the perception of trust among multicultural teams, through factors such as religion. Mayer's trust model (1995) is a further contribution to trust development through its focus on personality characteristics of the trustor and trustee.

This study has determined that all these elements interact with each other in terms of their impact on the perception of trust within multicultural teams.

### **9.2.2 Practical Implications and recommendations**

For academic researchers, the development of a perception of trust model in the current study offers an opportunity for a further empirical investigation on the implementation of this model in different multinational organisations to assess the level of trust, issues of trust and potential solutions to address these issues in multicultural teams working in different multinational organisations. Furthermore, contextual factors such as religion, culture, experiences, education, upbringing and social environment are revealed as important determinants of trust. The implementation of these variables in different socio-cultural settings can be tested by other researchers to investigate their effect on the perception of trust and their role in enhancing trust among members of multicultural teams.

For policy makers in multinational corporations, the models developed by this study, such as the perception of trust model and determinants of trust, can be exploited to identify the inherent issues of trust, the causes of these issues and the development of potential remedies to build and foster trust among members of multicultural teams at multinational organisations in different countries. The main similarities in perception of trust across cultures have been identified as honesty, reciprocation, ability, shared understanding, dependability, loyalty, reliability, credibility and support. This study has provided an enhanced understanding on the determinants of trust, which helps in building up trust among multicultural teams. Moreover, social environment, upbringing and experience are very important factors that impact on perception of trust within multicultural teams in multinational organisations.

For practitioners and consultants in multinational companies working to develop and enhance trust within multicultural teams, it shows that it is an important goal to continue promoting honest, reliable, credible and open policies for establishing and fostering trust within

multicultural teams. In addition, the consideration of education, social environment and religion and cultural perspectives is critical for formulation of effective multicultural teams with an enhanced trust element among team members. Also, the implementation of the perception of trust model developed by this study may bring fruitful results for efforts intended to improve trust within multicultural teams in multinational organisations. The findings highlight the similarities and differences of the perception and development of trust among multicultural teams.

The perception of trust similarities among multicultural teams, where it is agreed that they are of high importance, include honesty, reciprocation and ability. This is in accordance with the similarity attraction theory proposed by Byrne (1971), suggesting that similarities in day-to-day interactions are often preferred by individuals. Similarities in these perceptions in cultures such as European, Arab, and Asian etc. should be considered by organisations and implemented into practice among multicultural teams to increase performance and productivity, as people tend to have a natural bias towards those who they perceive to be similar to themselves (Audebert et al., 2016).

The study concludes that there are differences in the perception and development of trust such as those found present in European culture and Arabian culture. Europeans tend to emphasise perceptions such as ability and reliability, which focus more on their experience, but those from an Arabian culture tends to stress security, openness, and loyalty perceptions, which focus more on their cultural traditions or social backgrounds. Thus, the differences in the perceptions of trust have a major influence on the overall performance of multicultural organisations. These differences may have major implications in terms of leading to divisions within the workforce and it is therefore important to find ways of dealing with these differences. One way these can be addressed is through the integration of training programmes that make employees more aware and conscious in regard to working with a diverse team that may share different perceptions of trust. These training programmes should explicitly address cultural approaches to trust, aiming to build connections, trust and develop a common understanding between people.

Intercultural communication is found to be a crucial factor, which increases team spirit by fostering trust among team members. Team managers should arrange weekly and monthly meetings for the team members to let them express their views and opinions about the team work. This will not only increase understanding and ability of managers about concerns and

issues faced by each team member, but it will also enable the team members to have close interactions with each other more frequently. Consequently, trust will be enhanced among team members, ensuring high-level team productivity in multinational companies.

### **9.3 Limitations of the research findings**

Even though an experimental research design was chosen and carried out with planning and care to reduce the errors and ensure objectivity and thoroughness, there are some limitations in this study associated with the data collection, data analysis, choice of sample size and sampling technique, as well as time and resources constraints.

#### **9.3.1 Limitations at the level of data collection**

The data for this study was collected from the employees and managers working in multinational companies in Saudi Arabia. The companies showed reluctance in granting approval to have access to their employees, as they considered their employees as their asset. Furthermore, the management of the companies were afraid that the current research might be part of some tacit marketing intelligence and could harm the market brand and reputation of these companies in Saudi Arabia. However, the letters from the Ministry of Education Saudi Arabia, UK based Saudi consulate, and the University of De Montfort convinced the companies' management to grant access to employees for interview. Even after approval, the researcher faced many issues such as diversity of employees, diversity in terms of positions, and gender identity of the interviewees. The ideal situation was to gain access to at least one multicultural team per department; however, the participating companies did not allow this. Nonetheless, the web-enabled questionnaire participants were recruited easily, and expressed their opinions freely. Furthermore, mixed methods were used, which alleviated some of the weaknesses inherent to either a qualitative or quantitative research method on its own.

#### **9.3.2 Limitations of the survey strategy**

The quantitative results of this study, through the implementation of a questionnaire, revealed the ten characteristics of a trustworthy person. However, the questionnaire did not include measurements of the absolute levels of trust people had in their co-workers. To overcome this, this study has employed a qualitative method in which interviews and metaphor analysis were conducted to further discover dimensions other than those mentioned. The three methods proved to be effective tools for measuring the extent of perception of trust among members of multicultural teams in multinational companies in Saudi Arabia.

The research findings, they offer useful insight into trust issues, perception of trust and factors affecting these perceptions of trust within multicultural teams in multinational organisations in Saudi Arabia. To gain a deeper insight into issues of trust at national or transnational level, these findings may encourage future researchers to formulate a similar sampling framework.

Whilst the sample was fairly large, it was only large enough to group into quite broad categories, in order to have enough respondents for the study. Some of the Arabs are known to have more than one culture, but they needed to be categorised in order to carry out an analysis. Any future investigation might have a wider scope and thus be able to break down into more categories. The companies participating in this study did not approve the participation of a more diverse sample due to the lack of exposure to the company's policies and procedures. This could affect the data from interviews to be generalised to other nationalities. However, the quantitative part of this study included more diverse nationalities and cultures almost in equal proportion, indicating the robustness of the data and its applicability to different nationalities.

This study will need to be expanded by future researchers through different multinational [organisations](#) with different sectors i.e, social, education, etc. to give a better understanding of the perception of trust. Likewise, the survey and the interviews should include a greater level of diversity in terms of nationalities, status and gender of interviewees in a multi-sectorial comparative study. Moreover, researchers can expand on the interview sample size and allocate a specific number to each culture to give a more in-depth outlook on the perception of trust and the determinants impacting on it.

Longitudinal studies should also be taken into consideration at different time points to make the findings assertive and representative to different levels of goals, in order to explore any changes or development in regard to trust perception and development. In addition to this, there is a room for exploring different applications of the criteria for perception of trust from the participants, in accordance with the strength of their relationship with their co-worker, and whether it is a new or an old relationship. Furthermore, the findings of the current study can be revalidated using other research strategies, such as ethnography and case studies.

#### **9.3.4 Generalisability**

The extent to which the research findings can be extended to the entire population is referred to generalisability of the research findings (Guthrie, 2010) and is an important

consideration of any academic research project. The key findings of this study show the perception and development of trust in multicultural teams in multinational companies within the chemicals, food, defence and insurance sectors in Saudi Arabia. Although the findings are applicable to these sectors, the extension of these findings to other multinational companies operating in different sectors should be viewed with caution. For the qualitative phase of this study, a sample of four multinational companies was chosen, using purposive and convenience sampling techniques for selecting samples from four multinational companies. The use of purposive and convenience sampling techniques was fully justified in Chapter 4 and findings are representative of the selected industry, and therefore could be generalised as trust issues relating to multicultural teams in multinational companies in Saudi Arabia.

In a similar manner, for the quantitative phase of this study, the non-probability sampling technique was used, which consisted of a multinational sample of 482 questionnaires, as well as an interview multinational sample consisting of 38 participants. The findings were generated using the sample size recommended by field experts for their precision in representing an adequate sample size for this study (Hashimu and Ango, 2012; Roass et al., 2006).

A biased and misleading interpretation of findings may jeopardise the generalisability of findings, therefore, in order to prevent a biased approach, a pilot study involving 20 individuals was included to ensure validity. This allowed any misleading questions and responses to be refined. The questionnaire was then distributed to the desired respondents via the SurveyMonkey platform ensuring any potential misleading responses were minimised.

The findings can be generalised to multinational companies in the industries selected for this study, nevertheless they can also include different sectors under various other conditions. Furthermore, the results represent multicultural teams working in an organisation, therefore, they are not limited to [Saudi](#) firms but can be generalised to multinational companies in [Middle East](#). In short, the findings are helpful in considering the nature of trust in multicultural organisations more widely. While the data have been collected in the KSA, it captures experiences of multi-cultural working in general, and so the findings are more generally applicable. This is because the findings are associated with multicultural teams, regardless of which multinational company or region they represent.

Interestingly, the interviews contributed to a more comprehensive understanding of perception and development of trust. These findings helped to shed more light on the



perception of trust and unique expectations of the cultures in this study. Nevertheless, the small sample from diverse cultures could constrain the robustness of the findings in representing the different cultures taking part in this study.

It can be noted that the representation of gender was not of equal proportion in this study; there were far fewer female interviewees in this study. This difficulty arose because of the socio-cultural context of Saudi Arabia in which women have not been allowed to mix with men in the workplace. However, more recently the government has opened the doors for allowing women to work in multinational organisations and mix with the opposite sex; because this is fairly new, Saudi women do not yet have enough experience within multicultural organisations to feel confident in mixing with males and other cultures. Consequently, although workplaces are now mixed in multicultural organisations, the representation of female workers was very low in such organisations. Thus, results of this study should be applied and generalised to female workers with caution.

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## **LIST OF APPENDICES**

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## Appendix A: Ethical Approval for the study



*Faculty of Business and Law*

### Application to Gain Ethics Approval for Research Activities

All research activity conducted by members of staff or students within the Faculty of Business and Law requires ethics approval. To gain ethics approval this form should be completed and submitted to the appropriate designated officer (see below). Students should complete this form in consultation with their supervisors.

<b>Applicant</b>	
<b>Last Name</b> ALTWAIAN	<b>First Name:</b> HAILA
<b>DMU Email Address:</b> a.haila@yahoo.com	<b>Staff/student no.</b> P07013503

<b>SECTION 1. The Research</b>										
<b>Title: Intercultural Communication Challenges for Multinational Teams in Saudi Arabian Companies – Perceptions and Roles on Beliefs of Trust</b>										
<b>Aims of the research:</b>  This research aims to identify and investigate: 6 To determine the influence of personality-related characteristics on development of trust between team members in multicultural teams in Saudi Arabia 7 To identify the social determinants on development of trust between team members in multicultural teams in Saudi Arabia 8 To identify the cultural determinants on development of trust between team members in multicultural teams in Saudi Arabia 9 To understand the role of trust in enhancing communication and teamwork in multicultural teams in Saudi Arabia 10 To explore the perceptions of multicultural team about the concept of trust										
<b>Principal data collection methods (delete as applicable)</b>  <table> <tr> <td><input type="radio"/> Interviews</td> <td>yes</td> </tr> <tr> <td><input type="radio"/> Questionnaires</td> <td>yes</td> </tr> <tr> <td><input type="radio"/> Observation</td> <td>no</td> </tr> <tr> <td><input type="radio"/> Documents/archives (inc. doctrinal law)</td> <td>yes</td> </tr> <tr> <td><input type="radio"/> Other (please specify)</td> <td>_____</td> </tr> </table>	<input type="radio"/> Interviews	yes	<input type="radio"/> Questionnaires	yes	<input type="radio"/> Observation	no	<input type="radio"/> Documents/archives (inc. doctrinal law)	yes	<input type="radio"/> Other (please specify)	_____
<input type="radio"/> Interviews	yes									
<input type="radio"/> Questionnaires	yes									
<input type="radio"/> Observation	no									
<input type="radio"/> Documents/archives (inc. doctrinal law)	yes									
<input type="radio"/> Other (please specify)	_____									
<b>Participants:</b> Will your research involve human participants? If <b>YES</b> then proceed to section B. If <b>NO</b> then proceed to section A.  <b>A – No human participants:</b> I confirm that my data collection technique is documentary and will not involve human participation: <b>Signature of Researcher:</b> _____ <b>Date:</b> .....										

In these circumstances you can omit the remaining sections of the form. Please forward to the appropriate designated officer for approval

## B – Human Participants

What is the research population?

There are three participating companies and their multicultural team compositions.

How will participants be selected? I will select the participating companies (Saudi Arabian companies across different industries) and their multicultural team compositions from the Chamber Of Commerce, Riyadh

## SECTION 2. Research ethics and the protection of participants' interests.

*NB. Participants should suffer no harm as a result of participation in the research*

### Please confirm the following by deleting as applicable.

*[If you are not able to confirm any of the statements please provide further information in the section below].*

Participation in the research will be:

Voluntary yes

Based on informed consent yes

Participants' identities will be protected via:

Confidentiality with respect to the data yes

Anonymity in terms of any reported findings from the research yes

The research process will: Respect the privacy of individuals and avoid undue intrusion yes

Avoid emotional harm or upset to those taking part yes

Data from the research will:

Be stored securely in line with data protection principles yes Not  
passed on to third parties yes

The research be conducted with integrity including:

Fair and honest treatment of the data yes

Open dealing with participants yes

Declaring any sponsorship or vested interests yes

Avoiding any plagiarism yes

The research complies with the law in all relevant respects yes

Further comments relating to the checklist above

## SECTION 3. Additional Codes of Ethics

Which Code of Research Ethics will be adhered to during the course of your research?

Name: ESRC Framework for research ethics	Web address: <a href="http://www.esrc.ac.uk/images/Framework-for-Research-Ethics_tcm8-4586.pdf">http://www.esrc.ac.uk/images/Framework-for-Research-Ethics_tcm8-4586.pdf</a>
Some types of research activity require additional advance ethical approval to be given from the relevant governing body. For example, advance NHS approval is required where participants include NHS patients or social care users. It is the responsibility of the researcher to ascertain whether such approval is required and to obtain this where necessary.	
My study requires additional approval <b>no</b>	
<b>SECTION 4. Declaration and Signatures</b>	
I have read <i>the Responsibilities of the Researcher</i> guidelines at <a href="http://www.dmu.ac.uk/research/ethics-and-governance/responsibilities-of-the-researcher.aspx">http://www.dmu.ac.uk/research/ethics-and-governance/responsibilities-of-the-researcher.aspx</a> and I will comply with them.	
Signature of Researcher: Haila .....	Date: ...8/4/2013
<p>Students Only:</p> <p>This form must be agreed with your Supervisor prior to authorisation by the Designated Officer and a copy of the research proposal (Application for Registration (RDC:R) form) must be attached to this application.</p> <p>Programme of Study: Ph.D</p> <p>Name of Supervisor: .....Prof Alasdair Blair</p> <p>Signature of Supervisor: <b>Alasdair Blair</b> . Date: ..... 23 April 2013 .....</p>	
I have obtained additional approval from	
Reference number:	Date of approval:
Signature of Designated Officer: <b>Gavin Dingwal</b> . Date: ..... 24/4/13	
Designated officers:	
Staff:	Head of Research Prof Anthony Ferner

Research Students\*: Faculty Head of Research Students Prof Gavin Dingwall

LBPB 5017 Dissertation Module Students:

Module Leader Dr Hulya Oztel

Other Masters students (Home & Overseas):

Head of Postgraduate Studies Martyn Kendrick

## Appendix B: Introductory Letter from DMU for data collection

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### Invitation to participate in university research

**Title of Project:** 'Intercultural Communication Challenges and Impact on Multicultural Teams in Saudi Arabian Companies – Perceptions and Roles on Beliefs of Trust'

**Name of Investigator:**

Haila Altwaian, PhD student at De Montfort University,  
Research business management,  
The Faculty of Business and Law at De Montfort University,  
Leicester, the United Kingdom.  
Email Address: [p07013503@myemail.dmu.ac.uk](mailto:p07013503@myemail.dmu.ac.uk)

**What are the general things you need to know about this research study?**

You are being asked to take part in a research study. To join the study is voluntary.

You may refuse to join, or you may withdraw your consent to be in the study, for any reason, without penalty.

Research studies are designed to obtain new knowledge. This new information may help professional and academic researchers in the future. You may not receive any direct benefit from being in the research study.

Details about this study are discussed below. It is important that you understand this information so that you can make an informed choice about being in this research study. You will be given a copy of this consent form.

You should ask the researcher named above any questions you have about this study at any time.

What is the study about:

Globalizations of economies and workforce have brought new opportunities and challenges for businesses and managers. Trust among the team members and effective communications are two of the major challenges faced by the teams around the world. This is further true in the case of Kingdom of Saudi Arabia where teams from un-skilled labourers to senior managers and professionals belong to the different parts of the world and cultures. This research spans two main areas of knowledge: trust and communication and is aimed to study how cultural differences impact trust and communication.

The purpose of this study is as follows:

- To determine the influence of personality-related characteristics on development of trust between team members in multicultural teams in Saudi Arabia
- To identify the social determinants on development of trust between team members in multicultural teams in Saudi Arabia

- To identify the cultural determinants on development of trust between team members in multicultural teams in Saudi Arabia
- To understand the role of trust in enhancing communication and teamwork in multicultural teams in Saudi Arabia.
- To explore the perceptions of multicultural team about the concept of trust

**Do I have to take part?**

It is up to you to decide whether or not to take part. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part, you are still free to withdraw at any time and without giving a reason.

**I am interested in taking part, what do I do next?**

If you have any questions regarding this study, or would like additional information to assist you in reaching a decision about participation, please contact me at +447545547796, or email me at: [p07013503@myemail.dmu.ac.uk](mailto:p07013503@myemail.dmu.ac.uk)

**What if I agree to take part and then change my mind?**

You can withdraw from the study at any time, without giving a reason.

**How long will your parts in this study last?**

The survey has been designed to be quick and easy. This study includes a web-based questionnaire that will take you approximately 20 minutes to complete. If you are willing to participate, I will send you a link to the website for the survey and instructions for completing the questionnaire.

**What are the possible benefits from being in this study?**

Research is designed to benefit society by gaining new knowledge. You may also expect to benefit by participating in this study by obtaining a copy of my paper, if you are interested in the results of my findings. I hope that the results of my study will be of benefit to multicultural organizations in Saudi Arabia directly involved in the study, other voluntary organisations not directly involved in the study, as well as to the broader research community.

**What are the possible risks or discomforts involved from being in this study?**

There are no known risks to this study, unless you are uncomfortable talking about yourself and your work. There may be uncommon or previously unknown risks. You should report any problems to the researcher.

**What if something goes wrong? Who can I complain to?**

If you have a complaint regarding anything to do with this study, you can initially approach the lead investigator. If this achieves no satisfactory outcome, you should then contact the Administrator for the Faculty of Business and Law Admissions Team De Montfort University Hugh Aston Building, 0.30 Leicester, LE1 9BH T: +44 116 257 7458.

Faculty of Business and Law Admissions Team De Montfort University Hugh Aston Building, 0.30 Leicester, LE1 9BH  
44 116 257 7458

**Will my taking part in this study be kept confidential?**

I would really appreciate your opinions on this subject, and your participation would be voluntary and confidential. The ethics committee of the Faculty of Business and Law at De Montfort University has passed has given the permission to conduct this research.

When completing the questionnaire, please feel free not to answer questions that you consider inappropriate. In undertaking this questionnaire, I can confirm that your identity will remain strictly anonymous and as such will not be revealed to anyone. Therefore, all information, which is collected about you during the course of the research will be kept on a password-protected database and is strictly confidential. You will be given an ID code, which will be used, instead of your name. Any identifiable information you may give will be removed and anonymised.

**What will happen to the results of the research study?**

The aggregate results of this survey will be published in my doctoral dissertation without mentioning any information including names about those who took part in the survey from the organisations, and I will give participants a copy of the findings.

Data collected from the survey will be used only for the purposes of my doctoral dissertation at De Montfort University in the UK and possible future academic publications, and I have a letter from my University to allow me to research the topic.

Thank you for agreeing to participate in this survey and for your time and assistance with this study.

Sincerely,

HAILA ALTWAIAN

Research business management

The Faculty of Business and Law at De Montfort University,  
Leicester, the United Kingdom.

Email Address: [p07013503@myemail.dmu.ac.uk](mailto:p07013503@myemail.dmu.ac.uk)

**Cover letter for Invitation**

Dear Multicultural Team / Leader,

My name is Haila Altwaian and I am a PhD student at De Montfort University in Leicester, United Kingdom. The title of my doctoral thesis is: *'Intercultural Communication Challenges and Impact on Multicultural Teams in Saudi Arabian Companies – Perceptions and Roles on Beliefs of Trust'*

I would really appreciate your opinions on this study, and, your participation will be 100% confidential and voluntary. You have all the reason to drop out at any time if you feel uncomfortable and you are not obliged to answer all questions. This is strictly confidential, thus your identity will be kept secret at all times.

Therefore, I would be grateful if you would take a few minutes to answer the following questions.

Thank you for your time.

HAILA ALTWAIAN

Research business management

The Faculty of Business and Law at De Montfort University,  
Leicester, United Kingdom.

Email Address: [p07013503@myemail.dmu.ac.uk](mailto:p07013503@myemail.dmu.ac.uk)

## **Appendix C: Introductory Letter from multinational companies in Saudi**

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سعادة الملحق الثقافي في بريطانيا

السلام عليكم ورحمة الله وبركاته:-

نفيدكم سعادتكم بأنه قد تم مساعدة الطالبة / هيله ابراهيم الطويان في حاجتها لجمع البيانات , وذلك من خلال اجراء المقابلات مع عدد من الموظفين وتوزيع الاستبيان على موظفين الشركة في كافة فروعها , وذلك كأحد المتطلبات البحثية لمرحلة الدكتوراه في جامعة DeMontfort University, Leicester, UK في تخصص الاعمال.

ونفيدكم أن الطالبة قد جمعت البيانات المطلوبة في الفترة الزمنية من ٨ حتى ١١ - ٢٠١٤ م .

وتفضلوا بقبول فائق التحية والاحترام.

المخلص،  
عن /بي آيه إي سيستمز السعودية



معبّر بن فيصل العواجي  
مدير عام الموارد البشرية





August 26, 2014

Dear Ms. Haila Altwaian,

Reference to the e-mail received July 21, 2014, on behalf of SABIC Corporate Human Resources, we are pleased to inform Ms. Haila Altwaian that SABIC is supporting her request and would be willing to participate in conducting the Research Program for her Ph.D. Degree at De Montfort University in Leicester, United Kingdom from July until end of September.

Please consider any information or data that you may collect during this survey should be treated as strictly confidential and can only be used for the purpose of your Research Program Survey.

Lastly, upon the completion of this research, SABIC requires a final copy of your findings.

SABIC wishes you good luck in your studies.

Best Regards,

**Dalli K. Al-Shammari**

Sr. Manager - Strategic Workforce Planning

Saudi Basic Industries Corporation

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## **Appendix D: Questionnaire and interviews questions design with research questions**

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<i>Research questions</i>	<i>Questionnaires</i>	<i>Interview questions</i>
<p><b>1.What is the perception of trust among multicultural teams in Saudi Arabia companies?</b></p> <p><b>How does the personality related factors affect the development of trust between team members in multicultural teams?</b></p> <p><b>How do the social factors affect the development of trust between team members in multicultural teams?</b></p> <p><b>How do the cultural determinants affect the development of trust between team members in multicultural teams?</b></p> <p><b>What is the role of trust in communication among members of a multicultural team?</b></p>	<p><u>Pleas answer the following questions using the following scale:</u></p> <p>1 = Strongly Disagree 2 = Somewhat Disagree 3 = Neither Agree nor Disagree 4 = Somewhat Agree 5 = Strongly Agree</p> <p><u>A) What is the best description of a trustworthy person? He is:</u></p> <p>1.Reliable _____ 2.Truthful _____ 3.Good -hearted _____ 4.Honest _____ 5.Loyal _____ 6.Highly skilful _____ 7.Competent _____ 8.Well behaved _____ 9.Responsible _____ 10.Economic with truth ____ 11.Friendly _____ 12.Good at giving assurance ____ 13.More deeds and less words _____</p> <p><u>B) I trust my colleagues because they:</u></p> <p>1.Are completely honest with me. (.....) 2.Place our organisation's interests above their own (...) 3.Are Efficient in performing their job (...) 4.Are competent in performing their jobs (...) 5.Express their true feelings about important issues (....) 6.Care about my well-being (...) 7.Can contribute to the success of our organization (....) 8.Can help solve important problems in our organization (...) 9.Take actions those are consistent with their words (....)</p>	<p>Give me a phrase that comes into your mind about your idea of the concept of trust, please any specify___ why?</p> <p>2.Do you think other people can trust you? Please explain your answer.</p> <p>3.Do you trust other people? Why do you think this is true?</p> <p>4. Could you give 2 or 3 of the most important features of trust, from the list below:</p> <p>1.Honesty 2.Credibility 3.Competence 4.Reliability 5.Morality 6.Openness 7.Benevolence 8.Good well</p> <p>Why is your top chosen characteristic ranked most important?</p> <p>5. Please give example of similar of concept of trust among your team?</p> <p>6. Do you think the similarity and difference of perception of trust are impact from cultural difference?</p> <p>7.How did you learn about trust?</p> <p>8. In what ways did your family upbringing affect your concept of trust?</p>



	<p>5.Similarity of concept of trust leads to encourage healthy debate and exchange of ideas _____</p> <p>6.Difference concept of trust leads to unintended conflicts between me and colleagues _____</p> <p>7.Difference of concept of trust leads to respect less between me and my colleagues _____</p> <p>8.Not understanding that there is a disagreement in the concept of trust leads</p>	<p>that have not been covered in this question, then please detail them below.</p>
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## Appendix: Questionnaire Data

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### Section (1)

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#### Personal background information

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The following questions ask about your personal background. Your answers to these questions will allow comparisons between subgroups, e.g. age groups, men and women etc. This information will not be used to identify individual respondents, so you can be assured that all your answers will be completely confidential.

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**Description:** Please answer each of the following categories by placing an (x) in the most appropriate blank. It is important to answer each question.

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### 3) Your gender

☐ Male

☐ Female

### ) Your age

1) 18-21

2) 22-25

5) 41-50

7) 61 or over

3) 26-30

4) 31-40

6) 51-60

### 1. Your job title

☐ Manual worker

☐ Office worker

☐ Supervisor

☐ Manager

☐ Senior Executive

☐ Other (\_\_\_\_)

### 2. Your Nationality

☐ African

☐ American

- ☐ Arabian
- ☐ Asian
- ☐ Australian
- ☐ European

- ☐ Far Eastern
- ☐ West Indian
- ☐ Other (\_\_\_\_)

### 3. Your Religion

- ☐ Atheist
- ☐ Buddhist
- ☐ Christian

- ☐ Hindu
- ☐ Muslim

### 4) Ethnicity

- ☐ Black
- ☐ White
- ☐ Arab
- ☐ Asian

- ☐
- ☐ Oriental
- ☐ Mixed
- ☐ Other (\_\_\_\_)

### 7) Education (please indicate the highest qualification awarded)

- ☐ High school Degree
- ☐ College Degree
- ☐ Associate's Degree

- ☐
- ☐ Technical School certificate or diploma
- ☐ Bachelor's Degree
- ☐ Master's Degree
- ☐ Doctoral Degree

### 8) How long have you worked for your present multinational origination?

- ☐ 0-3 months
- ☐ 3-6 months
- ☐ 6-9 months
- ☐ 9 -12 months

- ☐ 1-3 years
- ☐ 3-6 years
- ☐ 6-10year

### 9) How long have you been a member of this team?

- ☐ 0-3 months
- ☐ 3-6 months
- ☐ 1-3year

- ☐ 6-9 months
- ☐ 9 -12 months



10) What is your reason for working in Saudi Arabian companies? (This question is for non-Saudi nationals)

Please read the following statements. To the right of the statement you will find five numbers ranging from (1) Not at all to (5) To a Very Great Extent. Circle the number that best indicated about the statement. There are no right or wrong answers.

Not at all	Very little	To some extent	To a great extent	to a very great extent
1	2	3	4	5

○ Increase your income	1	2	3	4	5
○ To get experience from work in multinational companies	1	2	3	4	5
○ Saudi culture is welcoming and generous	1	2	3	4	5
○ Saudi Arabia has a special religious status	1	2	3	4	5
○ To have easy access to the religious places in the country	1	2	3	4	5
○ I have friends in Saudi Arabia	1	2	3	4	5

## Section (2)

The following questions ask about your perception of trust between you and your team members. Please read the following statements. To the right of the statement you will find five numbers ranging from (1) strong disagree to (5) strongly agree. Circle the number that best indicated about the statement. There are no right or wrong answers.

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	2	3	4	5

### A) What is the best description of a trustworthy person?

He is:

1. Reliable	1	2	3	4	5
2. Truthful	1	2	3	4	5
3. Good –hearted	1	2	3	4	5
4. Honest	1	2	3	4	5
5. Loyal	1	2	3	4	5

6. Highly skilled	1	2	3	4	5
7. Competent	1	2	3	4	5
8. Well behaved	1	2	3	4	5
9. Responsible	1	2	3	4	5
10. Friendly	1	2	3	4	5
11. More deeds and less words	1	2	3	4	5

### Section 2 questions: Trust Concept (TCO)

Construct item		Strongly Disagree	Disagree	Niether Agree Nor Disagree	Agree	Strongly Agree
TCO1	Are completely honest with me	1	2	3	4	5
TCO 2	Place our organisation's interests above their own	1	2	3	4	5
TCO 3	Are efficiency in performing their job	1	2	3	4	5
TCO 4	Express their true feelings about important issues	1	2	3	4	5
TCO 5	Care about my well being	1	2	3	4	5
TCO 6	Can contribute to the success of our organisation	1	2	3	4	5
TCO 7	Can help solve important problems in our organisation	1	2	3	4	5
TCO 8	Take actions that are consistent with their words	1	2	3	4	5
TCO 9	Share important information with me	1	2	3	4	5
TCO 10	Are always being truthful in dealing with others	1	2	3	4	5
TCO 11	Try not to hurt feelings of others	1	2	3	4	5
TCO 12	Respects my personality and my culture	1	2	3	4	5
TCO 13	Give credit to others for their ideas	1	2	3	4	5
TCO 14	Judge people fairly based on their abilities rather than only on their personal relationship	1	2	3	4	5
TCO 15	Seek out all opportunities to learn new skills	1	2	3	4	5

### C) Description (Metaphor analysis question:

This question aim to investigate some of multicultural team 'perceptions of trust by asking you to write down your metaphors describing your ideas of these concepts: think of a comparison using a metaphor and then add a reason as in the example shown below by filling in this question, your agree to give consent for using your answers anonymously in future research and publications. All information and opinions will be strictly confidential.

#### Example:

1. Trust is a bulletproof safe because it can be relied upon.
2. Trust is a sunny day because it brightens up our workplace and co-workers with warmth and life.
3. Trust is a tool because it can help to solve problem between employees.

a. Please give your metaphors of trust and reasons:

a) Trust is a \_\_\_\_\_ because \_\_\_\_\_

b) Trust is a \_\_\_\_\_ because \_\_\_\_\_

c) Trust is a \_\_\_\_\_ because \_\_\_\_\_

b. Any other comments:

### Section (3)

The following questions ask about the similarities and differences of perception of trust among members of multicultural teams.

A) Please read the following statements. To the right of the statement you will find five numbers ranging from (1) Not at all to (5) To a Very Great Extent. Circle the number that best indicated about the statement. There are no right or wrong answers.

Not at all	Very little	To some extent	To a great extent	to a very great extent
1	2	3	4	5

### Section 3 questions: Trust Concepts Similarities (TCS)

Construct item		Strongly Disagree	Disagree	Niether Agree Nor Disagree	Agree	Strongly Agree
TCS1	Similarity of concept of trust leads to communicate well between my colleagues and me.	1	2	3	4	5
TCS2	Similarity of concept of trust leads to smoothly integrate our work efforts.	1	2	3	4	5
TCS3	Similarity of concept of trust leads to Re-establish coordination when things go wrong.	1	2	3	4	5
TCS4	Similarity of concept of trust leads to deal with personal	1	2	3	4	5

	conflicts in fair and equitable ways.					
TCS5	Similarity of concept of trust leads to encourage healthy debate and exchange of ideas.	1	2	3	4	5

### Section (3)

The following questions ask about the similarities and differences of perception of trust among members of multicultural teams.

A) Please read the following statements. To the right of the statement you will find five numbers ranging from (1) Not at all to (5) To a Very Great Extent. Circle the number that best indicated about the statement. There are no right or wrong answers.

Not at all	Very little	To some extent	To a great extent	to a very great extent
1	2	3	4	5

### Section 3 questions: Trust Concepts Differences (TCD)

Construct item		Strongly Disagree	Disagree	Niether Agree Nor Disagree	Agree	Strongly Agree
TCD1	Difference of concept of trust leads to unintended conflicts between colleague and me.	1	2	3	4	5
TCD2	Not understanding that there is a disagreement in the concept of trust leads to damage in relationships between my colleagues and me.	1	2	3	4	5
TCD3	Difference of concept of trust leads to less respect between my colleague and me.	1	2	3	4	5

### Section (4)

The following questions ask about the determinants of perceptions of trust among members of multicultural teams. To the right of the statement you will find five numbers ranging from (1) strong disagree to (5) strongly agree. Circle the number that best indicated about the statement. There are no right or wrong answers

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	2	3	4	5

Perception of trust

**Section 4 questions: Trust Determinants (TD)**

Construct item		Strongly Disagree	Disagree	Niether Agree Nor Disagree	Agree	Strongly Agree
TD1	Family influences taught me about trust.	1	2	3	4	5
TD2	Friends taught me about trust.	1	2	3	4	5
TD3	Society taught me about trust.	1	2	3	4	5
TD4	Religion taught me about trust.	1	2	3	4	5
TD5	Education taught me about trust.	1	2	3	4	5
TD6	My own personal experiences taught me about trust.	1	2	3	4	5
TD7	My relationships with others are characterised by trust and acceptance.	1	2	3	4	5
TD8	Basically I am a trusting person.	1	2	3	4	5
TD9	It is better to trust people until they prove otherwise rather than to be suspicious of others.	1	2	3	4	5
TD10	I find it better to accept others for what they say and what they appear to be.	1	2	3	4	5
TD11	I feel I can depend on most my colleagues I know.	1	2	3	4	5

**Section (5)**

The following questions ask about the functions of trust in communication among members of a multicultural team.

To the right of the statement you will find five numbers ranging from (1) strong disagree to (5) strongly agree. Circle the number that best indicated about the statement. There are no right or wrong answers.

Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1	2	3	4	5

**Section 5 questions: Trust Communication (TCOM)**

Construct item		Strongly Disagree	Disagree	Niether Agree	Agree	Strongly Agree
----------------	--	-------------------	----------	---------------	-------	----------------

				Nor Disagree		
TCOM 1	Trust improves communication between members of a multicultural team.	1	2	3	4	5
TCOM 2	Trust improves teamwork between members of a multicultural team.	1	2	3	4	5
TCOM 3	Trust improves friendship between members of a multicultural team.	1	2	3	4	5
TCOM 4	Trust is stronger between workers of the same nationality.	1	2	3	4	5
TCOM 5	Trust is stronger between workers of the same ethnicity.	1	2	3	4	5
TCOM 6	Trust is stronger between workers of the same religion.	1	2	3	4	5
TCOM 7	Different cultures have different concepts of trust.	1	2	3	4	5
TCOM 8	Different concepts of trust have a negative effect on communication.	1	2	3	4	5
TCOM 9	The level of quality of communication is an impact on trust by assisting and resolving disputes and aligning perceptions.	1	2	3	4	5
TCOM 10	Effective communication is an essential ingredient for trust between employees.	1	2	3	4	5
TCOM 11	A good communication has impact in terms of facilitating the interpersonal trust building.	1	2	3	4	5
TCOM 12	Lack of communication is a barrier preventing trust amongst multicultural team.	1	2	3	4	5
TCOM13	Effective communication has a positive effect on increasing the level of trust.	1	2	3	4	5

## **Appendix E: Phase (1) Regression models SPSS outputs**

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**Table 5.13: OLS Regressions of Trust Communication, Concept, Similarities, Differences and Determinants (n = 482)**

			Model A		Model B		Model C		Model D		Model E		Model F		Model G	
Dependent Variable →			Trust Communication				Concept of Trust				Concept of Trust Similarities		Concept of Trust Difference		Trust Determinants	
			TCOM1		TCOM2		COT		TRUST Var							
	Intercept		2.89	99.9%	37.59	99.9%	83.93	99.9%	32.84	99.9%	12.70	99.9%	8.60	99.9%	27.50	99.9%
	Standard Error		(0.24)		(3.14)		(5.31)		(2.44)		(1.46)		(0.91)		(2.50)	
Coefficients	Gender (0 = Female, 1 = Male)		0.07		0.93		2.24		1.72		1.35 90%		0.06		1.45	
	Age(ref.cat =18-21)		0.09	99%	1.11	99%	0.12		0.18		0.53	99%	0.07		1.20	99.9%
	Education		0.05	95%17	0.71	95%	1.42	95%	0.60	95%	0.31	99%	0.11		0.52	95%
	Job Title (ref. cat. = manual worker)	Office W.	0.13		1.66		-2.50		-0.35		0.96		0.80		2.72	90%
		Supervisor	0.17		2.16		-0.96		0.12		1.17		0.95		3.05	90%
		Manager	0.01		0.07		-1.55		-0.86		0.61		0.59		1.60	
		Senior	0.09		1.12		0.13		-0.06		0.58		0.64		2.23	
		Others	0.25		3.20		-4.96		-2.03		0.39		0.50		2.78	90%
	Nationality (ref.cat. = Arabian)	Asian	0.10		1.24		3.73	90%	1.67	90%	-0.29		-0.83	95%	3.17	99%
		European	0.22	90%	2.90	90%	-2.33		-2.43	90%	0.20		0.10		3.38	95%
		Others	0.08		0.98		-3.13		-1.58		-0.99		-0.20		1.47	
	Religion (ref.cat. = Muslim)	Christian	-0.23	95%	-2.94	95%	5.95	95%	2.50	95%	-0.63		-0.08		-3.41	99%
		Atheist	-0.22	90%	-2.83	90%	-		-0.03		0.24		-0.14		-2.70	95%
		Others	-0.21		-2.74		3.27		0.68		0.33		0.11		-3.24	
	Overall Model Fit	Adjusted R		0.034		0.034		0.052		0.047		0.037		0.008		0.071
P-Value		0.007		0.007		0.0003		0.0007		0.004		0.20		0.000		

Variables colored in red are significant at 99.9%, 99%, 95% and 90%. Otherwise, variables are insignificant at any signific



**Table 5.7: Regression Results of Concept of Trust Variance**

		Estimate	Std. Error	t-Statistic	P-Value	
<i>Intercept</i> <sup>1</sup>		32.8445	2.440	13.460	< 2e <sup>-16</sup> ***	
Coefficients	Gender (female)		1.7240	1.2439	1.386	0.166
	Age(ref.cat =18-21)		0.1843	0.3106	0.593	0.553
	Education		0.6042	0.1992	3.033	0.003 ***
	Job Title (ref. cat. = manual worker)	Office W.	-0.3510	1.5453	-0.227	0.820
		Supervisor	0.1169	1.6030	0.073	0.941
		Manager	-0.8619	1.5702	-0.549	0.583
		Senior	-0.0647	1.8016	-0.036	0.971
		Others	2.0342	1.6118	-1.262	0.207
	Nationality (ref.cat = Arabian)	Asian	1.6674	0.9402	1.773	0.076 *
		European	-2.4262	1.3529	-1.793	0.073 *
		Others	-1.5764	1.2679	-1.243	0.214
	Religion (ref.cat.=Musli m)	Christian	2.50100	1.1008	2.272	0.023 **
		Atheist	-0.0288	1.2467	-0.023	0.981
		Others	0.6805	2.0244	0.336	0.736
Overall Model Fit		R <sup>2</sup>	Adjusted R <sup>2</sup>	F-Statistic		
				F-Stat.	P-Value	

Table 5.7 shows the regression results of trust variance, trust variables (TRUSTVAR). While the concept of trust (COT) represents how individuals perceive and identify the perception of trust, TRUSTVAR reveals the extent of picking and choosing among the 10 characteristics of a trustworthy person among individuals. The findings of COT regression are the same as TRUSTVAR except for European individuals, who vary significantly from Arabians in perceiving trust.

### Show R analysis

```
> scale1
      Scale
Ô..trustoption1 1
trustoption2    1
trustoption3    1
trustoption4    1
trustoption5    1
trustoption7    1
trustoption8    1
trustoption9    1
trustoption10   1
> coefH(trust1)
$Hij
```

	Ô..trustoption1 se	trustoption2 se	trustoption3 se	trustoption4 se
trustoption5 se	trustoption7 se	trustoption8 se		
Ô..trustoption1	0.762	(0.033)	0.445	(0.050) 0.629
(0.043) 0.657	(0.040) 0.464	(0.058) 0.736	(0.041)	
trustoption2	0.762	(0.033)	0.515	(0.046) 0.690
(0.038) 0.665	(0.041) 0.545	(0.052) 0.720	(0.036)	
trustoption3	0.445	(0.050) 0.515	(0.046)	0.404
(0.049) 0.494	(0.045) 0.485	(0.049) 0.478	(0.047)	
trustoption4	0.629	(0.043) 0.690	(0.038) 0.404	(0.049)
0.690	(0.041) 0.496	(0.053) 0.565	(0.050)	
trustoption5	0.657	(0.040) 0.665	(0.041) 0.494	(0.045) 0.690
(0.041)	0.581	(0.043) 0.651	(0.040)	
trustoption7	0.464	(0.058) 0.545	(0.052) 0.485	(0.049) 0.496
(0.053) 0.581	(0.043)	0.636	(0.042)	
trustoption8	0.736	(0.041) 0.720	(0.036) 0.478	(0.047) 0.565
(0.050) 0.651	(0.040) 0.636	(0.042)		
trustoption9	0.310	(0.050) 0.403	(0.045) 0.738	(0.034) 0.244
(0.050) 0.371	(0.045) 0.536	(0.046) 0.471	(0.042)	
trustoption10	0.373	(0.055) 0.470	(0.048) 0.531	(0.040) 0.329
(0.054) 0.387	(0.050) 0.507	(0.046) 0.503	(0.047).	

	trustoption9 se	trustoption10 se
Ô..trustoption1	0.310	(0.050) 0.373
trustoption2	0.403	(0.045) 0.470
trustoption3	0.738	(0.034) 0.531
trustoption4	0.244	(0.050) 0.329
trustoption5	0.371	(0.045) 0.387
trustoption7	0.536	(0.046) 0.507
trustoption8	0.471	(0.042) 0.503
trustoption9	0.620	(0.038)
trustoption10	0.620	(0.038)
\$Hi		

```
      Item H se
Ô..trustoption1 0.545 (0.037)
trustoption2    0.595 (0.030)
trustoption3    0.516 (0.029)
```

trustoption4 0.505 (0.036)  
trustoption5 0.560 (0.033)  
trustoption7 0.531 (0.034)  
trustoption8 0.594 (0.031)  
trustoption9 0.468 (0.030)  
trustoption10 0.470 (0.033)

\$H

Scale H se

0.531 (0.028)

```
> summary(check.monotonicity(trust1))
      ItemH #ac #vi #vi/#ac maxvi sum sum/#ac zmax #zsig crit
Ô..trustoption1 0.54 15 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption2 0.60 14 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption3 0.52 21 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption4 0.51 13 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption5 0.56 15 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption7 0.53 24 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption8 0.59 18 0 0.00 0.00 0.00 0.0000 0.0 0 0
trustoption9 0.47 18 1 0.06 0.10 0.10 0.0055 1.4 0 23
trustoption10 0.47 18 1 0.06 0.09 0.09 0.0050 1.3 0 21
> summary(check.pmatrix(trust1))
      ItemH #ac #vi #vi/#ac maxvi sum sum/#ac zmax #zsig crit
Ô..trustoption1 0.54 3584 35 0.01 0.12 1.91 5e-04 6.88 31 111
trustoption2 0.60 3584 28 0.01 0.11 1.41 4e-04 6.51 28 100
trustoption3 0.52 3584 31 0.01 0.10 1.48 4e-04 6.11 30 103
trustoption4 0.51 3584 26 0.01 0.10 1.45 4e-04 6.11 24 98
trustoption5 0.56 3584 22 0.01 0.11 1.21 3e-04 5.93 22 91
trustoption7 0.53 3584 1 0.00 0.04 0.04 0e+00 2.51 1 18
trustoption8 0.59 3584 13 0.00 0.08 0.66 2e-04 4.83 13 65
trustoption9 0.47 3584 59 0.02 0.12 3.62 1e-03 6.88 55 142
trustoption10 0.47 3584 33 0.01 0.07 1.49 4e-04 5.32 32 102
> summary(check.restscore(trust1))
      ItemH #ac #vi #vi/#ac maxvi sum sum/#ac zmax #zsig crit
Ô..trustoption1 0.54 384 4 0.01 0.35 0.76 0.0020 4.23 4 79
trustoption2 0.60 384 12 0.03 0.20 0.73 0.0019 3.71 2 55
trustoption3 0.52 368 10 0.03 0.15 0.67 0.0018 2.84 2 48
trustoption4 0.51 384 10 0.03 0.19 0.71 0.0019 3.11 2 55
trustoption5 0.56 384 5 0.01 0.26 0.57 0.0015 3.95 3 63
trustoption7 0.53 384 2 0.01 0.07 0.12 0.0003 1.68 1 20
trustoption8 0.59 384 5 0.01 0.23 0.42 0.0011 3.97 1 49
trustoption9 0.47 368 11 0.03 0.35 1.50 0.0041 4.23 5 94
trustoption10 0.47 384 9 0.02 0.19 0.72 0.0019 3.40 2 57
> check.reliability(trust1)
$MS
[1] 0.8918586

$alpha
[1] 0.8905307

$lambda.2
[1] 0.893692
```

```
trust.var<-(trustoption1+ trustoption2+ trustoption3+ trustoption4+ trustoption5+
trustoption7+ trustoption8+ trustoption9+ trustoption10)
trust.var1<-trust.var/9
```

```
> model<-
lm(trust.var1~log2(agecat)+mtrustfunction11+log2(workexp)+factor(rel)+factor(n
ationality, levels=c("3", "4", "6", "1", "2", "5", "7", "8", "9")))
> summary(model)
```

Call:

```
lm(formula = trust.var1 ~ log2(agecat) + mtrustfunction11 + log2(workexp) +
  factor(rel) + factor(nationality, levels = c("3", "4", "6",
    "1", "2", "5", "7", "8", "9")))
```

Residuals:

```
      Min       1Q   Median       3Q      Max
-2.97337 -0.37710  0.00869  0.39742  1.79889
```

Coefficients:

	Estimate	Std. Error	t value	Pr(> t )
(Intercept)	3.27727	0.24199	13.543	< 2e-16 ***
log2(agecat)	0.08279	0.09076	0.912	0.3622
mtrustfunction11	0.17724	0.03694	4.798	2.15e-06 ***
log2(workexp)	-0.06687	0.06022	-1.110	0.2674
factor(rel)2	-0.24613	0.11154	-2.207	0.0278 *
factor(rel)3	-0.21755	0.10496	-2.073	0.0387 *
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))4	0.23934	0.09329	2.566	0.0106 *
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))6	-0.19841	0.13325	-1.489	0.1372
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))1	0.26074	0.22936	1.137	0.2562
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))2	0.11979	0.28814	0.416	0.6778
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))5	0.10633	0.40168	0.265	0.7913
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))7	-0.30092	0.31894	-0.943	0.3459
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))8	-0.12979	0.47338	-0.274	0.7841
factor(nationality, levels = c("3", "4", "6", "1", "2", "5", "7", "8", "9"))9	-0.32506	0.17080	-1.903	0.0576 .

---

Signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

Residual standard error: 0.6648 on 468 degrees of freedom  
Multiple R-squared: 0.1099, Adjusted R-squared: 0.0852  
F-statistic: 4.446 on 13 and 468 DF, p-value: 3.833e-07

```
> hist(trust.var1)
```

```
> data<-read.delim("H:\\Documents\\Haila\\Haila data ver8- final.dat")
```

```
> attach(data)
```

```
> TCOM1<-(mtrustfunction1 +
```

```
+ mtrustfunction8 +
```

```
+ mtrustfunction9 +
```

```
+ mtrustfunction10 +
```

```
+ mtrustfunction11 +
```

```
+ mtrustfunction12 +
```

```
+ mtrustfunction13)
```

Multicultural team trust function: Trust improves communication between members of a multicultural team.

Multicultural team trust function: Different cultures have different concepts of trust.

Multicultural team trust function: Different concepts of trust have a negative effect on communication.

Multicultural team trust function: The level of quality of communication is an impact on trust by assisting and resolving disputes and aligning perceptions.

Multicultural team trust function: Effective communication is an essential ingredient for trust between employees.

Multicultural team trust function: A good communication has impact in terms of facilitating the interpersonal trust building.

Multicultural team trust function: Lack of communication is a barrier preventing trust amongst multicultural team.

Multicultural team trust function: Effective communication has a positive effect on increasing the level of trust.

```
> TCOM1
```

```
[1] 32 35 32 35 32 34 30 32 30 30 24 29 31 31 29 30 29 34 35 16 24 33 28 28 30
```

```
[26] 33 29 32 33 30 32 30 33 34 33 27 28 32 35 26 28 29 31 29 32 33 34 26 33 32
```

```
[51] 27 30 32 30 30 32 35 33 35 30 28 24 28 27 28 27 26 29 29 28 33 32 25 35 29
```

```
[76] 31 35 27 29 34 32 34 16 28 29 29 33 28 31 28 28 27 34 30 30 31 29 28 27 34
```

```
[101] 31 28 28 35 33 35 30 29 30 28 35 30 24 27 28 28 31 28 29 29 30 26 27 28  
28
```

```
[126] 26 29 28 28 26 29 29 33 21 26 29 30 29 26 28 31 31 30 26 26 29 28 29 28  
34
```

```
[151] 31 33 26 26 28 28 29 30 33 28 29 31 30 28 31 26 26 32 35 26 30 25 25 26  
29
```

```
[176] 27 28 26 27 30 29 30 27 26 30 34 26 31 28 27 25 31 33 28 32 27 33 28 28  
20
```

```
[201] 28 27 29 30 35 28 24 28 29 28 32 34 29 31 27 28 28 29 28 28 26 32 28 26  
28
```

```
[226] 29 32 28 27 28 33 31 35 32 33 27 32 32 25 28 33 27 31 29 28 26 32 28 21  
32
```

```
[251] 28 28 28 28 32 27 27 28 27 31 27 25 27 33 22 23 27 29 28 27 33 28 33 28  
30
```

```
[276] 31 33 31 17 27 27 28 28 33 28 22 26 27 28 25 33 30 29 28 27 28 28 28 31  
32
```

```
[301] 28 30 32 32 29 32 30 27 30 28 29 29 28 29 28 29 29 32 27 28 23 33 21 32  
35
```

```

[326] 21 23 28 34 28 29 28 28 28 24 28 27 25 29 26 29 27 27 21 24 26 34 30 18
33
[351] 28 27 28 30 28 33 28 31 28 29 29 29 25 28 32 24 33 27 29 29 29 21 21 21
21
[376] 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21
21
[401] 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21 21
21
[426] 21 21 21 21 21 29 25 27 21 29 21 29 27 21 21 21 21 21 21 23 31 30 28 14
29
[451] 31 27 29 25 33 9 27 30 31 31 25 13 14 34 32 14 14 15 14 12 14 10 14 14 12
[476] 15 12 8 7 7 7 7
> summary(TCOM1)
  Min. 1st Qu.  Median    Mean 3rd Qu.    Max.
  7.00  25.00  28.00  27.13  30.00  35.00
> summary(lm(TCOM1~gender+agecat+factor(jobtitle)+ factor(nationality1)+
factor(religion1)+ education))
Error in factor(nationality1) : object 'nationality1' not found
> religion1<-ifelse(religion==5, 1, ifelse(religion==3, 2, ifelse(religion==1, 4, 3)))
> nationality1<-ifelse(nationality==3, 1, ifelse(nationality==4, 2,
ifelse(nationality==6, 3, 4)))
> summary(lm(TCOM1~gender+agecat+factor(jobtitle)+ factor(nationality1)+
factor(religion1)+ education))

Call:
lm(formula = TCOM1 ~ gender + agecat + factor(jobtitle) + factor(nationality1) +
  factor(religion1) + education)

Residuals:
    Min       1Q   Median       3Q      Max
-18.8470  -2.9352   0.5627   3.2457   9.0655

Coefficients:
              Estimate Std. Error t value Pr(>|t|)
(Intercept)    20.0498    1.8646  10.753 < 2e-16 ***
gender          0.6586    0.9506   0.693  0.48875
agecat         0.7096    0.2374   2.989  0.00294 **
factor(jobtitle)2  1.1326    1.1809   0.959  0.33802
factor(jobtitle)3  1.5026    1.2250   1.227  0.22060
factor(jobtitle)4  0.3938    1.1999   0.328  0.74293
factor(jobtitle)5  0.6666    1.3768   0.484  0.62849
factor(jobtitle)6  1.7360    1.2317   1.409  0.15938
factor(nationality1)2  0.6800    0.7185   0.946  0.34440
factor(nationality1)3  2.9160    1.0339   2.820  0.00500 **
factor(nationality1)4  0.4789    0.9689   0.494  0.62137
factor(religion1)2  -1.2232    0.8412  -1.454  0.14658
factor(religion1)3  -0.6530    0.9527  -0.685  0.49340
factor(religion1)4  -0.4072    1.5470  -0.263  0.79250
education       0.3988    0.1522   2.619  0.00910 **
---
Signif. codes:  0 '***' 0.001 '**' 0.01 '*' 0.05 '.' 0.1 ' ' 1

Residual standard error: 5.001 on 467 degrees of freedom
Multiple R-squared:  0.09985, Adjusted R-squared:  0.07287

```

F-statistic: 3.7 on 14 and 467 DF, p-value: 6.725e-06

```
> str<-(mtrustfunction4 +  
+ mtrustfunction5 +  
+ mtrustfunction6)
```

Multicultural team trust function: Trust is stronger between workers of the same nationality.

Multicultural team trust function: Trust is stronger between workers of the same ethnicity.

Multicultural team trust function: Trust is stronger between workers of the same religion.

```
>
```

```
> summary(lm(str~gender+agecat+factor(jobtitle)+ factor(nationality1)+  
factor(religion1)+ education))
```

Call:

```
lm(formula = str ~ gender + agecat + factor(jobtitle) + factor(nationality1) +  
factor(religion1) + education)
```

Residuals:

Min	1Q	Median	3Q	Max
-6.7295	-1.7419	-0.3989	1.9014	7.3435

Coefficients:

Estimate	Std. Error	t value	Pr(> t )
----------	------------	---------	----------

(Intercept)	8.86419	1.05698	8.386 5.98e-16 ***
gender	-0.20682	0.53883	-0.384 0.701279
agecat	0.09615	0.13457	0.714 0.475299
factor(jobtitle)2	0.41235	0.66941	0.616 0.538200
factor(jobtitle)3	0.42163	0.69441	0.607 0.544024
factor(jobtitle)4	-0.15362	0.68018	-0.226 0.821412
factor(jobtitle)5	0.29285	0.78043	0.375 0.707657
factor(jobtitle)6	0.96526	0.69820	1.382 0.167484
factor(nationality1)2	0.33940	0.40728	0.833 0.405089
factor(nationality1)3	-0.97735	0.58605	-1.668 0.096047 .
factor(nationality1)4	0.36021	0.54925	0.656 0.512256
factor(religion1)2	-1.15497	0.47685	-2.422 0.015812 *
factor(religion1)3	-1.79977	0.54007	-3.332 0.000929 ***
factor(religion1)4	-2.02607	0.87694	-2.310 0.021302 *
education	0.13293	0.08630	1.540 0.124153

---

Signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

Residual standard error: 2.835 on 467 degrees of freedom

Multiple R-squared: 0.133, Adjusted R-squared: 0.1071

F-statistic: 5.119 on 14 and 467 DF, p-value: 5.414e-09

## Appendix G: Phase (2) Semi-Structured Interview Schedule

---

### Invitation to conduct an interview

**Dear Multicultural Team / Leader,**

This letter is an invitation to consider participating in a study that I am conducting as part of my Doctoral degree under the supervision of the Faculty of Business and Law at De Montfort University at Leicester, United Kingdom.

The title of my doctoral thesis is: *'Intercultural Communication Challenges and Impact on Multicultural Teams in Saudi Arabian Companies – Perceptions and Roles on Beliefs of Trust'*.

Participants have been chosen by their willingness to partake, it is voluntary. The studies include an interview of roughly 30 minutes in length and takes place in a location both parties agree on. You have the right to decline any to answer any questions from the interview. Also, you may decide to stop participating in this study at any time without any consequences by informing the researcher. With your permission, the interview will be recorded to help the collection of information and later used for analysis. After the interview has completed. The name of the participant will not appear in any report resulting from the study, however with your permission the quotations can be used anonymously. You partaking in this study has no known or anticipated risks. If there is any confusion about the study, or need to know extra information to help you decide whether or not your willing to partake in the stud, please contact me at +44 7545547796. This study has been reviewed and the ethics committee of the Faculty of Business and Law at De Montfort University has passed the research area.

I very much look forward to speaking with you and thank you in advance for your assistance in this project.

Sincerely,

HAILA ALTWAIAN

Research business management

The Faculty of Business and Law at De Montfort University,  
Leicester, United Kingdom.

[p07013503@myemail.dmu.ac.uk](mailto:p07013503@myemail.dmu.ac.uk)



## Interview Protocol

---

Time of Interview:

Date:

Interviewer:

Interviewee:

Approved use of tape recorder:

Purpose of the Interview: The purpose of this interview is to gain a better understanding of perceptions of trust between you and your team member in your company.

### Questions:

- Give me a phrase or phrases that come to your mind about your idea of the concept of trust. Please specify any

1. ما هي العبارة أو العبارات التي تتبادر إلى ذهنك عن فكرتك عن مفهوم الثقة؟ رجاء حدد هذه العبارة أو العبارات.

---

Why did you give these?

لماذا تذكرت هذه العبارات بالضبط؟

- Do you think other people can trust you? Please explain your answer.

2. هل تعتقد أنك تحظى بثقة الآخرين؟ يرجى توضيح إجابتك.

---

- Do you trust other people? Why do you think this is true?

3. هل تثق في الآخرين؟ لماذا تظن

---

- Could you give a rank of the most important features of trust, from the list below?  
4. هل يمكن أن تعطي رتبة لأهم خصائص الثقة من القائمة أدناه؟

1. Honesty
2. Credibility
3. Competence
4. Reliability
5. Morality
6. Openness
7. Benevolence
8. Goodwill

Why is your top chosen characteristic ranked most important?

لماذا تعتبر خاصية الثقة الأعلى رتبةً بالنسبة إليك الأكثر أهمية؟

- 
- Please give example of similar of concept of trust among your team?  
5. رجاءً أذكر مثلاً عن مفهوم مماثل للثقة بين أعضاء فريقك.

---

  - Do you think the similarity and difference of perception of trust are impact from cultural difference?  
6. هل تظن أن التشابه والاختلاف في التصور لمفهوم الثقة يتأثران بالاختلاف الثقافي؟

---

  - How did you learn about trust?  
7. كيف فهمت مفهوم الثقة؟

---

  - In what ways did your family upbringing affect your concept of trust?  
8. كيف أثرت التنشئة الأسرية على تصورك لمفهوم للثقة؟

---

  - In what ways did your society affect your concept of trust?  
9. كيف أثر مجتمعك على تصورك لمفهوم الثقة؟

---

  - In what ways did your religion affect your concept of trust?  
10. كيف أثر دينك على تصورك لمفهوم الثقة؟

---

  - Describe any personal experiences you had which gave you a positive concept of trust.  
11. أذكر أي تجارب شخصية مررت بها والتي أعطتك تصوراً إيجابياً لمفهوم الثقة.

---

  - Describe any personal experiences you had which gave you a negative concept of trust.  
12. أذكر أي تجارب شخصية مررت بها والتي أعطتك تصوراً سلبياً لمفهوم الثقة.

---

  - Why is it important for you to trust your colleagues?  
13. لماذا تعتبر ثقّتك بزملائك مهمة؟

---

  - Describe any ways in which a worker can become more trustworthy at work.  
14. أذكر أي سبل يمكن أن يصبح العامل من خلالها أكثر جدارة بالثقة في العمل.

---

  - Describe any ways in which a worker can become less trustworthy at work.  
15. أذكر أي سبل يمكن أن يصبح العامل من خلالها أقل جدارة بالثقة في العمل.

---

  - How does trust affect the way you communicate with colleagues?  
16. كيف تؤثر الثقة على طريقة تواصلك مع زملائك في العمل؟

---

  - Describe ways where your trust for colleagues can affect teamwork?  
17. أذكر السبل التي يمكن من خلالها أن تؤثر ثقّتك بالعمل الجماعي (فريق العمل)

- 
- How does the culture of a colleague affect your trust in him?

18. كيف يمكن لثقافة زميل من زملائك أن تؤثر على ثقتك به؟

---

- If there are any points relating to trust in a multicultural company that have not been covered in this questionnaires, please detail them below.

19. إذا كانت هناك أية نقاط تتعلق بالثقة في شركة متعددة الثقافات والتي لم تتم تغطيتها في هذا الاستبيان، رجاءاً أذكرها أدناه

---

Thank you for participating in the interview. Please be assured that your comments are confidential and will only be reported with others comment.

---

## Appendix H: Phase (2) Part of Interview Transcript and coding

: Give me a phrase or phrases that come to your mind about your idea of the concept of trust. Please specify any. Why did you give these	
Response	Notes – key points
The concept of trust implies respect of the ideas of others, as well as their behaviour. Without trust, life will be a bunch of doubts, fears and worries in dealing with others.	Respect of the ideas of others, as well as their behaviour
Honesty is key to building trust. Because it is an important element in determining career and job success.	Honesty is key to building trust
Confidence that another person (with whom you place trust) will act in a manner that serves and preserves your own best interests. Because trust is about protection of ourselves.	Trust is about protection of us.
Honesty. Because honesty is the key to trust.	Honesty. Because honesty is the key to trust.
It is belief or sense of protection that other party will look after my interest. Because this is meant by trust.	It is belief or sense of protection
From my point of view trust is honesty which is very important especially in international multicultural and multinational companies. An honest man receives trust from others. Trust is like sunbeams that give you warmth and security. Trust gives you peace and security if it exists between you and your colleagues.	trust is honesty which is very important especially in international multicultural and multinational companies.
The concept of trust is competence and distinction because it is something perceptible of which man is characterized and it is acquired from education, development of skills, and the experience he gains from work. It makes you feel comforted, peaceful, and satisfied when you work with someone who has competence. It is in the hands of a person in whom you trust Trust is like a lamp of the car. It lights the road at night and without it you may have an accident.	Trust is acquired and developed  Trust is competence  Trust invokes feeling of comfort
Trust is the base for all dealings, but does not mean absolute give-up to everything. It is, then credibility and reliability. Why? Because trust is important and necessary at work and in family. It must be between two parties or more. Trust does not mean neglecting what is going on around you. Trust is like a tree of big branches under which man finds security and comfort. Trust, also gives us security and safety.	Trust is credibility and reliability  Not ignoring issues  Trust invokes feeling of security, comfort and safety
Trust believes something or someone in a way that we will rely on that or in other words we will depend on that. In concise I can say that trust is more than a relationship of reliance. Because I believe without trust life and other circumstances of life can't be success	Dependence Reliance
Trust is having complete faith in someone or something. Trust makes me feel secure. Trust is honesty and Clarity. There are people in my life whom I trust completely. I feel secure in the knowledge they will always tell me the truth.	Having faith in someone Security Honesty and clarity
Trust is a product of family background and life experience. Because this is what I believe to be true.	Trust is acquired – from life experience
It is giving a full trust in the responsibility and work in the contractor firm	

<p>➤ Why?</p> <p>Because it will be under contractor firm, and the contractor should give him a full trust. Because whatever works we have here, whatever works we're doing, it will reflect the company or the contractor firm. So, they will not hire us as contractor employee, if they don't have trust in us. So we do our best to provide them the service.</p> <p>For me it's like a tree.</p> <p>➤ Why?</p> <p>Because the root is the contractor firm and the branches are the contractors or the workers. The contractor firm, I believe that has a lot of subsidiary or like the leaves. So the root would be the contractor firm, and the workers and employees would be the branches.</p>	
<p>Trusted to deliver. An empowered and trusted workforce in my opinion and experiences leads to highly motivated and proactive people within its teams. Past experiences. I have seen that trust in leadership can be low</p>	<p>Delivery of work Leads to motivation Trust in leaders is low</p>
<p>If you are looking for this faze trust within your work environment. So if you are talking about trust in work environment,,, you can go coalesce with your management. Then our statement trust is something that "I say a reliance of the ability to send skills, competences of others. So this is a trust, when a company hire employee. Something to see, when they give you a job. So they trust you on the ability of your honest, and when you are, and you do what you are able to do.</p> <p>And your strength, you are honest, so you can say these are my strength, that's why I should be considered for this role. And then if you are honest enough. Sometimes you declare your weakness to the company. You say, also I fulfil eight of the requirements, but these last two requirements, which I'd not have any expose of two. But for the guideless, for the training, I will be able to cope enough.</p> <p>So you are honest enough, you are showing your skills, past experience, your outcome competence. That you are competent for this role.</p> <p>About honesty, I put that on top, regardless if you are working. It could be a different situation. Because I think you need trust within a working environment, because your topic is that. Basically trust is a prediction about other people. So it is a trust between relationship. So, you predict that the other person will be honest with you, trust wordy, will not leave you in a middle of the night. Things like that.</p> <p>But in working environment, it is something that you are relying because you are going to share the company's information with other person. The trust in ability. Because you haven't really shown your ability. But they trust you, start trusting you, that's why they are giving you the job. The trust in ability will rely on skills, the ability, competences.</p>	<p>Reliance on others skills</p> <p>Trust is trust of ability</p> <p>Ability</p> <p>Trust is honesty about ability</p> <p>Honesty is priority for trust</p> <p>Trust about being trustworthy with information</p>
<p>Being reliable. Being trustworthy. Relaxed and real. because they feel true to me</p>	<p>Reliability Sincerity</p>
<p>Trust for me means the behaviour of committing my private feelings to another person in a way that the person will know what my inner feelings and thoughts.</p> <p>Because trust is a feeling I have inside me.</p>	<p>Confiding An inner feeling</p>
<p>You must be the person trustworthy, what I say to you what I mean. The track record and what the history tells you. Because you can evaluate the trust by history, past experience and past actions, that will help you in trust.</p>	<p>experience</p>

Trust is a human property in which other people feels confidence and as a result they share their ideas, thoughts, difficulties, their problems and issues with the one who is trusted. This is very important as human being requires communication to live their lives. In any company environment there is a need of sharing the ideas and issues and this requires trust among the team.	Other people confident in you  Confiding – ideas, thoughts, problems issues  Facilitates sharing of ideas
Trust is some sort of a circular relationship between you and your beloved persons so whop ever goes into the circle of trust doesn't go out and whoever goes out can't go in again. Because you need to trust people whom you deal with on daily basis whether they are your family or closed co-workers.	Circle of trust  Trust among co-workers and family
Trust is a vital characteristic that is bedrock of a person, a business, and a society.	
The concept of trust is in believing the humans, by facial impression and the activity of the person brings any one can trust him / her, the way of expression from the deep of the heart. If you believe in person and we gave the trust to him/her, they will keep strong bonding in each other.	Perception of trust through facial and activity  Trust creates stronger bond between people
Trust means enabling other people to take advantage of your vulnerabilities—but expecting that they will not do this. Trust is something If you do it well, other people will give you the earth. If you betray them, they will hunt you to the ends of the earth.	Not take advantage of vulnerability  Trust will be reciprocated
It means understanding and a trust between two people, for example, believing, understanding whatever he says and believing him. Because of the past experience we have and understanding each other over period of time.	Believing what people say  Trust develops over time through experience
First come to my mind is a religious person, that is first comes to my mind. Also it depends on a person, whether he is trustworthy. It depends of what I really want from trust. Like I said before, first come to my mind is a religious person, that is first comes to my mind. Because this is what you see from the very first time.	Trust is a religious quality Trust can be a personal quality
In operational view, more areas to prove yourself before people can trust you. For me, deeply, I do not trust right away a person, unless I deal with him for so long time. You may test some areas with which you trust him, but even talking with him and some personal things, then we start build trust. But really, for me trust should build in time, as we cannot trust one another, unless we deal with each other for long time. You also, give him time to deal with me. Do you have any metaphor or images about trust? Trust is talking about goodness of the person, because trust is goodness that found more in time. Q. What about your area in your job? It is different. In work trust is a good thing. I mean, like everything is going well in order, structured, organised, and so on, thus, we trust our businesses like supposed to be. Personally, everybody who is working in this business should be professional enough to be able to do his job. That is the way trust is seen. So if we go with trust inside the institution, a company like this, we begin to have business in professional way. Personal emotions should be	Trust takes time – both to prove your trust and to trust others  Have to build trust  Trust is part of professionalism

managed, and your family should be at least worried back and you should have a good morale.	
Trust at work: the worker must perform his job honestly. If there is no honesty at work there will be no trust and consequently success at work. Trust is like the soul. If there is no soul there will be achievements and ambitions and the worksite becomes like the broken-down house.	Trust is a working quality Honesty Honesty=Trust=Success at work Trust is an essence like a soul
Trust is self-pride and self-respect. If man respects himself he will respect the others. If he knows his rights and obligations he will trust others especially at work. The worker must know his rights. Trust is like a date tree which is always fixed and established in earth whatever the wind is strong. The wind cannot affect it and it goes up to sky. When you feel trust between you and your colleagues at work there will be stability in performing work whatever the challenges may be and the difficulties that you may face at work.	Pride and self-respect (personal quality)  Trust creates stability in the work place  Stability towards achieving tasks
It is integrity and straightness because trust need a basis when it is given and received. It is based on goodwill at work. The trust is similar to a highway which goes in one direction to arrive at the aimed place. If you lose the direction you will never arrive. So is the honesty at work. The aim is doing your job honestly. This trust is given to you by your boss.	Integrity Honesty goodwill
It is acquired in result of certain standpoints that a man goes through in his life with persons he dealt with honestly or be dealt with honestly by them in his daily life. This way the trust is built. It is truthfulness in dealing with others. Example: Trust is like a tent pole on which support it. Without such pole the tent will collapse and not shelter remains for the person who wants to install the tent.	Reciprocity to build trust  Trust is truthfulness  Trust is supporting
Trust has different concepts. There is personal trust and vocational trust. The latter cannot be built except after experience at work. The concept of trust as I see it is competence, reliability, and honesty. It is like the foundations of a house if they are not strong enough and made of good materials by skillful workers it will collapse by nature conditions. For example I have a whom I assign some work to him. When his performance is good the trust is built between us gradually. If he faces difficulties and is honest in his saying when he says that he does not know how to do it my trust in him remains. The successful manager is one who teach such worker and sends him to a team that has such skills in order to train him. Sometimes you find a worker who says he can do the job and later you discover that he does not. He lacks courage to be truthful and say that he does not know because if he were honest he may develop himself and be open and transparent at work. These characteristics are necessary for work as discussion and communication with the manager and benevolence among workers enhance trust among the team members. If the manager understands the matter he would assist the members to solve the problems at work. In the early stages of my work in USA I was a consultant in a financial company. Before that I worked on several projects and had the desire to learn. When I left Kuwait for study in USA I faced difficulty in learning English. The first thing I did is developing my skill in the language. I attended courses in English and then I joined the university from which I graduated with "Honor" grad. Later, I continued my studies for the Master's degree in Business Administration and, so, I became a consultant for the Bank of	Personal trust  Work place trust  Competence  Reliability  Foundational + support  Work-based performance  Honesty-work related  Honesty about ability

America. All these elements gave me trust and self-confidence. Every stage I learned something new.	
Trust is when a person relies on himself in many things and not hesitant in his actions and even in his abilities and decisions. He is who has strong relations with others and hones in his behavior with others. Trust is like the backbone of body which manage the actions and movement of the human being. It means that if there is trust it affects the actions and behaviors of man. For example if the backbone is intact it will control the position and all organs of body to work right. So, trust is considered the backbone of work that depends on the workers and their activities and decisions.	Self-reliance Trust of own abilities Trust basis for strong relationships with others Foundational + support Trust reflected in activity and decisions
It is like a green oasis that gives you the feeling of peace and comfort. Life without trust is hard to human beings. Trust is not the same. It can be of more types. At work there are several aspects of trust in persons. There are some people whom I can trust and of whose abilities I can trust. This is called competence and adherence. Some of them I can trust their honesty and truthfulness. When they say they will do something in time they do it. There are also the behavioral aspect. Allah says in the Quran "The best you choose is the strong and trustful". (Qasas 26) and His saying "O, believers fear Allah and be with the truthful" (Attawba 119). This verse show the characteristics required at work, i.e., strength and competence, then comes the good behavior. Trust is a behavioral aspect and ability aspect. When these two characteristics do not combine life becomes harder. This is a description of trust.	Foundational + support Trust in ability (work-related) competence and adherence Good behaviour Ability Honesty – truthfulness Religious reference
Trust is given to others so the others give you trust. As a manager I have to trust the worker who is less rank than me. Trust does not come so quickly. It needs time. The initiative must start from me in order to have the employees trust me. Trust is like the foundation of a house. It must be strong and very high quality materials must be used. In the company if its bases are not strong enough and are not based on trust among the team members such building will not strong whatever efforts are made.	Reciprocal Trust – work-based trust subordinates Takes time to develop Foundational + support
Trust is like a mother's compassionate lap. At work it is honesty and responsibility because your company assigned some tasks to you and trusted you and your abilities. It is a trust that honesty and adherence must exist in it.	Compassion, security Honesty responsibility Trust in ability Trust is adherence to tasks
Family is the solid structure. When I say trust I remember the warm lap of the family. If life has no trust I may hate such life.	Security Foundational + support
Honesty and openness among work team in the multinational company make the team a success. I see that the trust among team members as a tree with dense leaves that protect everyone from the stress of work and under which they seek shade from work heat. This is true if honesty and openness prevail among the members.	Honesty, openness (work-related) Trust is protective (foundational)
Relying of someone on someone else for some task is the stem of a tree on which you lean in a hot day. You sit under the tree to protect you from the hot sunbeams. The same is the case when you rely on someone who is responsible and trustworthy for assistance of a task.	Dependence work-related Trust is protective Dependence – task related



Q2: Do you think other people can trust you? Please explain your answer.		
ID#	Response	Notes – key points
0001MBRMG	Yes, they can .as long as I am known to be an honest, transparent and straightforward person; i can see no reasons why people will not trust me.	I must be honest, transparent, straight forward
0002MFRMG	Yes, because i have built credibility by being honest while interacting with my colleagues.	Credibility through honesty
0003MBrSP	By my own definition of trust, yes.	
0004MSAMg	Yes, I am kind and direct.	Kind and direct
0005MPAMg	Yes, because I always try to understand the needs of others and meet their expectations.	Meet expectations of others

## **Appendix I: Phase (3) Part of Metaphor analysis**

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<b>Metaphors on trust</b>	<b>Entailments</b>	<b>Type of Metaphor and</b>	<b>Underline views\ perception of trust</b>
A mirror	Even broken shards can reflect something good.	instrument	Social / Personality characteristics
A bridge	It connects co-workers together.	construction	Social/ Personality characteristics
A tool	It ensures proper cooperation between employees.	Tools	Social
A smoke	It is easy to see, but very hard to get through.	Nature	Social/ Personality characteristics
A knife	It can cut any problems into pieces.	Tools	Social/ Personality characteristics
Palm tree	does not need a great deal of care but can give us sweet dates.	plant	Social/ Personality characteristics/culture
A bedroom	If you are tired, you can rest in it at any time.	house	Social
A car	It will carry you to any destination, like a good team leader.	instrument	Personality characteristics
A wallet	It requires to be kept in a safe place.	Treasure	psychological
A car engine	It is the key part of a car for other parts to work, like employees.	machine	Social / philosophical
A headlamp of a car	It lights the road at night to minimise accidents.	Light	Social/ Personality characteristics
A tree with large branches	Under which people find security and comfort.	growth	Social
An air	Without it, people cannot exist.	nature and necessity	Social/ Personality characteristics
A thread	It creates ties between any successful relationship.	Material	Social
A sea	It is beautiful, but it has risks as well as benefits.	Nature	Social/ Personality characteristics
An individuals heart	If they trust you, they will allow a place in their heart for you.	relationship	Social/ Personality characteristics
A map	It is a driving force for success.	instrument	Social/ Personality characteristics
A piece of glass	Once it is broken, it can never be fixed again.	Material	Social /
A ladder	The first step begins to build trust within the team in order for them to work efficiently.	Tools	Social/ Personality characteristics
An essential value	Without it, the team will fail.	Essential things	Social/ Personality characteristics
A house	Takes time to build.	construction	Social/ Personality characteristics
A diamond	It is earned the hard way, but can be lost the easy way.	Treasure	Social
A key	It does not only opens doors, but people's hearts as well.	instrument	Social/ Personality characteristics
A ship	It brings people to a safe place.	Transport	Social /culture
A map	It helps you to accomplish goals.	instrument	Social/ Personality characteristics

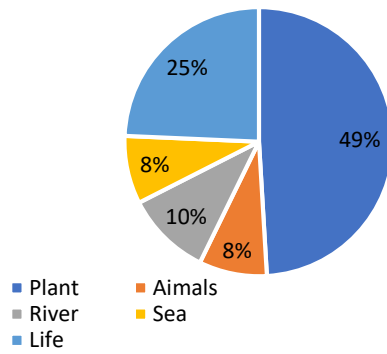
A light	It is appreciated in darkness.	Light	Social/ Personality characteristics
A diamond	It is difficult to get one.	Treasure	Social
A valuable principle	It is essential for an effective teamwork.	essential things	Social/ Personality characteristics
A mobile device	To connect with friends and relatives.	instrument	Social
A traffic light	By skipping the red light, uncertainty and danger is created.	Light	Social/ Personality characteristics
A communication	Without barriers, helps to solve problems efficiently.	Tools	psychology
A Camel	patient animal that endures difficulty in the desert but can be exploited by humans for transportation and milk	Nature	cultural
A cushion	It provides a comfort.	material	Social/ Personality characteristics
A light	as it shows the right path to be followed.	Light	Social/ Personality characteristics
A key	Allows you and your colleagues to unlock doors to achieve professional and personal goals.	instrument	Social
A blank paper	enabling you to write anything without the fear of being punished.	Tools	Social
A foundation	For building a solid organisation on it.	foundation	Social/ Personality characteristics
A river	It creates a fluent work environment in a team.	Nature	Social
A security	as you are handing your life to somebody`s hands to protect it.	Tools	Social/ Personality characteristics
Trust is a tool	used for fixing problems	Tools	Social
An Eye	it is closed while you sleep.	skills	Social/ Personality characteristics
A balloon	Once it bursts, it cannot be formed again.	Material	Social
A sand castle	Difficult to built, but easy to destroy.	Tools	Social/ Personality characteristics
A flower	It brings happiness.	plant	Social/ Personality characteristics
A plant	Grows when it is looked after.	plant	Social
An umbrella	protects you from the rain	Tools	Personality characteristics
A morals	enables better behaviour among employees.	Relationship	Social/ Personality characteristics
A straight line	causing individuals to move forward.	skills	Social/ Personality characteristics
Skipping lunch	Knowing that dinner will be more delicious.	food	Social/ Personality characteristics
A co-worker	Acts in my absence as if I am present.	Relationship	Social/ Personality characteristics
Trust is a sun	It provides better vision.	Nature	Social
Trust is a soul .	If there is no soul there will be no achievements and ambitions, hence, the worksite becomes like the broken-down house.	Nature	Social/ Personality characteristics

A tent pole	Without such pole the tent will collapse and no shelter remains for the person who wants to install the tent.	Tools	cultural
The backbone of body	Which manages the actions and movement of the human being. If there is trust it affects the actions and behaviours of people.	tools	Social/ Personality characteristics
A compassionate lap of a mother	as you feel safe and warmth beside it.	Relationship	Social/ Personality characteristics
A green oasis	That provides you the feeling of peace, relief and comfort.	Growth	Social/ Personality characteristics
A tree with dense leaves	that protect everyone from the stress of work and under which they seek shade from work heat.	Plant	Social
A large tree is like a tower of peace	The root of a tree is the contractor firm and the branches are the contractors or the workers.	plant	Social/ Personality characteristics
Blossom of flower	Flowers can create a pleasant atmosphere and confidence between the employees.	flower	Social/ Personality characteristics
Arabian horse	Every time you take care of it, the more loyalty you gain from it.	Creature	Cultural
A piece of paper	Once it's crumbled, it cannot be smooth again.	material	Social/ Personality characteristics
A security card	allows you to enter secure locations.	Tools	Social
A watermelon	Sweet and juicy on the taste, with a smooth surface.	Food	Social/ Personality characteristics
Open door between others	If you can open the correct door, then you can work with yourself without pressure	Tools	Social
The spinal cord	It provides balance	Tools	Social/ Personality characteristics
Rule of thumb	It is the basis of a functioning company.	Skills	Social
A house	It can be a haven for safety	building	Social/ Personality characteristics
A cold spring water on a hot day	It provides satisfaction.	drink	Social/ Personality characteristics
A coat on a freezing day	It is protective.	Clothes	Culture
A shield	It perfects credibility and build strong relationship with other people.	building	Social
Lightning	Can be fatal if it hits you.	nature	Social
Judge in a courtroom	Because he makes the final decision	Light	cultural
An Italian chief	when he makes a dish such as pizza, it requires a lot of ingredients and time to make the dough.	Occupation	cultural
Stairs	Can be taken step-by step to ensure safety and can also be taken 2 or 3 steps at a time becoming more risky and liable to tripping over.	Tools	Social/ Personality characteristics
A bubble	Once it bursts, it can never be formed again	Leisure	Social
A mountain once created	Because it can be hard to take down.	nature	Social/ Personality characteristics

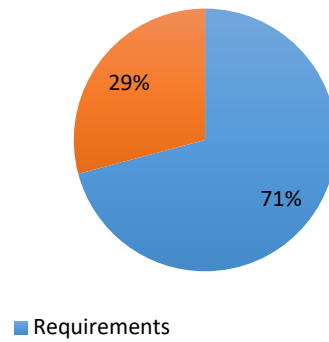
A chocolate bar	It provides energy and satisfaction	food	Social/ Personality characteristics
An opened book	What you see is what you get	Tools	Social/ Personality characteristics
A safe shelter in a stormy day	as it provides safety	Tools	Social/ Personality characteristics
A Key	It links to continuous improvement and enhancement by opening further pathways.	Tools	Social
Trust is a gate	It provides a feeling of security at workplace	Tools	Social
A pathway between two individuals	connecting them both together.	Tools	Social
A relationship	Each party needs to satisfy one another in order to survive	Relationship	Social/ Personality characteristics
A wall	Provides comfort in times when you require to lean on it	Tools	Social/ Personality characteristics
Lubricant	It speeds up activities among teams	Tools	Social/ Personality characteristics
An air	Key aspect in relationship to survive.	nature	Social/ Personality characteristics
A light	It shines brightly in the dark as It shows the way ahead at work	Light	Social/ Personality characteristics
A requirement within an open organisation	It can help to solve problems between employees and achieve a good working relationship	Tools	Social/ Personality characteristics
Required condition	It is essential for success and long term work-relations.	essential things	Personality characteristics
A family	that groups its team members together.	Relationship	Social
Trust is a highway	Which goes in one direction to arrive at the aimed place. If you lose the direction you are lost.	Transport	Social/ Personality characteristics
A circular of relationship between you and your beloved one	Whom ever goes into the circle of trust doesn't go out and whoever goes out can't go in again.	Tools	Social/ Personality characteristics
An anchor in a sea	If its lost, the ship sinks, likewise an organisation will sink if it is built without an anchor.	Transport	Social/ Personality characteristics
A foundations of a house	If it is not strong enough and made of good materials by skilful workers, it will collapse by nature conditions.	foundation	Social/ Personality characteristics
A vital characteristic	That is bedrock of a person, a business, or a society.	essential things	Social/ Personality characteristics
A soul	Without it, we would not exist.	essential things	Social/ Personality characteristics
Plants in an environment with high CO2 concentration	Without plants our planet will become very hot to live in.	plant	Social
A good heart	Unites one company, or one team.	Relationship	Social/ Personality characteristics
A shade of trees	Protects people in order to achieve success.	Nature	Social

## Trust perception metaphor categories

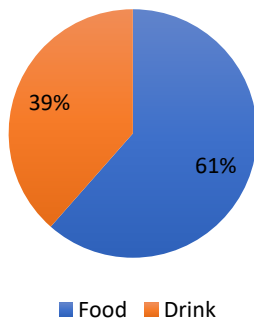
**Perception of trust is Nature**



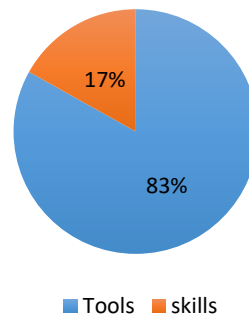
**Perception of trust is Essential things**



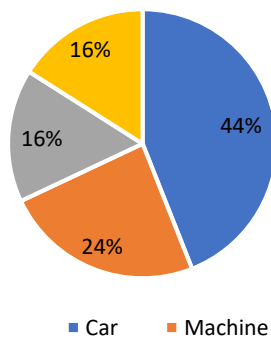
**Perception of trust is Consumption**



**Perception of trust is Instrument**



**Perception of trust Transport**



**Perception of trust is Constraction**

